





MEDITATIONS
AND
DISQUISITIONS
UPON THE
Lords Prayer.

By S^r. RICHARD BAKER, Knight.

PSAL. 119. 90.

Thy testimonies, O God, are my Meditations.

The third Edition, Corrected and amended.

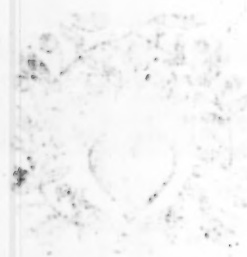


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REVOLUTION
DISCOVERY
LORDS

BY J. R. ...

THE ...



LONDON
...
...



TO THE
K I N G

O F

Great Britaine, France, and
Ireland, my Sovereigne Lord.

MOST gracious Sovereigne : Amongst the many eminent vertues with which your Princely mind is most richly adorned, there are some that draw more admiration ; but there is none that drawes more love, than the goodnesse of Your disposition, which
A 2 though

The Epistle

though it makes not the greatest lustre,
yet it gives the suggestest Influence: for
by it, the feare which is due, to the
greatnesse of Your Majesty; is turned
into a reverence of the Majesty of
Your vertues. With this reverence, I
humbly present this Treatise, to Your
Royall hands; which though it in-
formes You of nothing You knew not
before; yet it may put You in mind of
something, You might else forget; and
a good Remembrancer, is none of the
meanest amongst a Princes Officers:
But leaving this high worke, to Apo-
stolicall men, of whom Your Majesty
hath many about You; and some more
eminent, as Pillars: I onely with
low Zacheus, climbe up into the
Tree of Devotion; to make me, in the
contemplation of Your vertues, the fir-
st

ter

Dedicatory.

*ter to pray; that all the blessings on
mount Gerizim, in this life; and in
the next, all the blessings which Christ
preached on the Mount; may be mul-
tiplied upon Your sacred Majesty, in
Your owne Person, and in Your Po-
sterity; in our most gracious Queene
MARY; in our most hopesfull Prince
CHARLES; and in all the rest of
Your Majesties most Royall Issue.
Thus prayeth,*

Your Majesties most humble

and prostrate Subject,

RICHARD BAKER.

Dedicatory.

TO THE
HONORABLE
THE LORDS OF THE
COUNCIL OF THE
CITY OF LONDON
IN PARLIAMENT ASSEMBLED
THESE
WORDS COME
THAT THE
SAYED LORDS
DO GRANT
AND GIVE
POWER
TO THE
SAYED
CITY OF LONDON
TO DO AS THEY
SHALL THINK
FIT IN
THAT BEHALF
AND TO
USE SUCH
WAYS AND
MEANS AS THEY
SHALL THINK
FIT FOR THE
OBTAINING
OF THE
SAYED
GRANT
AND
POWER
AND TO
DO ALL SUCH
THINGS AS
SHALL BE
NECESSARY
FOR THE
OBTAINING
OF THE
SAYED
GRANT
AND
POWER
AND TO
DO ALL SUCH
THINGS AS
SHALL BE
NECESSARY
FOR THE
OBTAINING
OF THE
SAYED
GRANT
AND
POWER

IN WITNESS WHEREOF

THE SAYED LORDS

EDWARD BAKER.

To my loving and learned
Friend, and sometime Com-

pupil at *Oxford*,

ST. RICHARD BAKER,

Knight.



IR, I conceive that you
have beene pleased out
of our ancient friend-
ship (which was first, and
is ever best elemented
in an *Academy*) and not
out of any valuation of my poore judge-
ment, to communicate with me your Di-
vine Meditations upon the *Lords Prayer*
in some severall sheetes, which have given
me a true taste of the whole. Wherein I
must needs observe, and much admire the
very *Chastitie* of your *Stile*, which seemeth
unto me to have not a little of the *African*
Idea of *St. Augustines* age; full of sweet Rap-
tures and of researched Conceits; nothing
borrowed

1
borrowed, nothing vulgar, and yet all
flowing from you (I know not how) with
a certaine equal facility. So as I see, your
worldly troubles have beene but Pressing-
yrons to your heavenly cognations. Good
sir, let not any modesty of your nature, let
not any obscurity of your fortune, smother
such an excellent employment of your
erudition and zeale. For, it is a worke of
light, and not of darkenesse. And thus
wishing you long health that can use it so
well: I remaine,



Your poore friend,

HENRY WATTON.



MEDITATIONS

UPON THE

LORDS PRAYER.



*E A R E O heavens, hear-
ken O earth; our Saviour
vouchsafes to bee our
Schoolemaster, and mea-
ning to finish our Redemp-
tion in his death, by deli-
vering us from death, the
effect of our sinne: He be-*

Esa. 59 30.

*ginneth our redemption in his life, by delive-
ring us from ignorance, the cause of our sin.
Wee were created in light by the Creator of
light: but the Prince of darkenesse came infor-
ming us, that our light was darkenesse: whose
mysty perswasions making us, first doubt of a
truth; and then resolve of falsehood: brought
us in the end to that passe, that our eyes indeed
were opened; but our sight was blemished: we
saw more afterward then wee had done before;
but wee saw worse afterward then wee did be-
fore. For, taking the Seducer for our leader, and
not seeing our way, till seeing our selves out of
our way; The light which shined in us, as refus-
ed of us departed from us: so that, creeping*

Hebr. 2. 9.

Esay 1. 2.

B

now

Eph. 4. 4.

now, being our best pace ; and using, as it were our hands for our eyes : we could rather keepe our selves from falling in the wrong way ; then give our selves direction, to returne unto the right. Clouded thus with ignorance the Light came to visit us ; and being thus strayed out of our way ; the way it selfe, descended to direct us ; that, if we bee not as disobedient auditours to doctrine of obedience ; as wee were obedient hearkeners to counsell of disobedience : He will teach us to make advantage of our losse, and to climbe the higher by the fall we have taken. Great was the losse, which in our selves we sustained ; and of all losses the greatest, that wee have lost the feeling of our losses, and therefore very Divine was it requisite should bee our repairer : who, before hee could restore to us the power of our senses, must quicken in us the sense of our weakenesse. Great was the darkenesse, we had brought upon our selves, being become not onely ignorant, but dull : and therefore very heavenly was it not needfull should bee our instructor ; who before he should give us a lesson to learne must give us an aptnesse wherby to learne. This being a worke of as high a valew as our Creation ; could not be performed at a lower rate, than our Redemption : and therefore, Hee which was above the Angels, and equall with God ; brought himselfe beneath the Angels, and equall with man : that as to Gods infinite Justice, there might be an infinite satisfaction ; so for our fleshes infinite offence, there might be in our flesh an infinite desert. Thus sweet Jesu hast thou pur-

The Lords Prayer.

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purchased to us; *a power of access to the Throne of grace*: and thou hast purchased to thy selfe, a Throne of grace, to have power to say, *Hitherto ye have asked nothing in my Name; aske, and ye shall receive*: and now, having given us a right to aske, thou here instructest us, how to aske aright; least otherwise wee have the event foretold us by S. James, *Ye aske & receive not, because ye aske amisse*. And indeed, none could so perfectly have informed us, how God must be prayed to; none could so well have taught us, how man must be prayed for, as he; who being God, as being the Sonne of God; & Man, as being the sonne of woman; had both *the fulnesse of wisdom dwelling in him; and the temptations of the flesh making assaults upon him*. Certainly, O Lord, thou wert not only fittest, but only fit to discharge this office; being nothing agreeable for any to open his mouth against sin; but for thee against whom sinns mouth is stopped: & only agreeable for thee to teach us, what words to say to thy everlasting Father; who art thy Fathers everlasting Word. Often hee gave care, and so foolish were wee, that we spake not: Often we spake; and so offended was hee, that he gave no care: but so divinely hast thou performed thy office of Meditation; making him, first gracious to heare; and now, tis wise to speake: that being offended with all but Thee, *He is reconciled to all in thee*: and having through our transgressions (though never unmercifully just) as it were no use of his mercy: he hath now, through thy satis-

Eph. 3. 12.
Heb. 4. 16.
Heb. 5. 8 9.
Iohn. 16. 24.

Icm. 4. 3.

Colos. 3.

Ier. 8. 6.
Deut. 1. 45.
Zach. 7. 13.
Ier. 12. 11.
Esay 1. 15.

Colos. 1. 20.

Match. 27. 22.
Eſay 57. 16.

on, (though neuer uniuſtly mercifull) as it were no worke for his Iuſtice.

O immeaſurable bounty! there is not any thing ſo great, but thou biddeſt us to aſke it, and not any thing we aſke, but thou promiſeſt us to grant it; and now, leaſt we ſhould feare to aſke; as not knowing how to aſke : *thou putteſt words in our mouthes*; and frameſt an Oration for our tongues: that we can no longer doubt of the ſpeeches accepting; ſince the Prince that muſt heare it, is the Oratour that did pen it: and ſeeing thou canſt bee no leſſe gracious to the word of thy mouth when thou heareſt them; than thou wert to the works of thy hands when thou beheldeſt them; we may bee aſſured, thou canſt not chuſe but ſay, *It is exceeding good*. Heare then, O thou which heareſt where no ſound is, the ſound of our ſoules ſighing: and receive, O mercifull Father, in thy Fatherly Mercy, the words which our tongues deliver, but our hearts ſend: that ſeeing there comes nothing to thee from us; but what came from thee to us; thou mayſt vouchſafe to heare, what thou art pleaſed we ſhould ſay; and contented to grant, what thou art willing we ſhould aſke.

If inquiſitive thoughts, O my ſoule, ſhall curiouſly call in queſtion: ſince ſpoken to God, why ſo much? ſince ſpoken from man, why no more? ſay thus unto them: Something to bee ſaid is needfull, becauſe from man, who is full of need: much were ſuperfluous; becauſe to God who knowes all; and yet, as (though never ſo
ſhort)

The Lords Prayer.

5

(short) his wisdom is such ; it could not bee obscure ; so, (though never so long) his graciousnesse is such, it should not be tedious. With the length, or Elegancy of our prayers ; as he is not wearied ; so he is not delighted : but devotion is the length, and faith is the eloquence, which while with perswasions they importune him ; with importunity, they perswade him.

There is no set time appointed us, for the saying it ; as well, because no time is to God more gratefull, as because all times are for us most needfull : It never comes out of season to him, with whom all seasons are present at once : It never goes out of time from us ; who never want so much, that we have need to say more ; nor ever want so little, that we have cause to say lesse : like to the Israelites Omer of Manna ; which, how much soever they gathered, there was nothing over ; and how little soever, there was no want. But why should wee talke of set times, for the saying of that, which it seemes by Saint Paul is to be said at all times ? For Christ saith, *When you pray, say thus*, and Saint Paul saith, *Pray continually*. But what ? shall our tongues never lie still ? and must wee doe nothing else, but pray ? Such indeed, were the Eucharist, who laboured to maintaine this opinion ; but have the opinion of Heretickes for their labour. For, wee may observe ; Saint Paul saith not. *Pray continually with the tongue* ; as though, that should never lie still : but *Pray continually* ; meaning with that part which doth indeede never lie still, unlesse we be still borne ; and that is the heart : for

Luke 18.1.

Exo. 16.18.

1 The. 5.17.

Levit 6. 12.

as the heart, is in a perpetuall corporall motion; and if that once cease, wee have no longer any life in our bodies: So it must be, in a perpetuall spirituall motion; for if that once cease, we have no longer any life in our soules. And think not this an impossible matter: for, as the perpetuall corporall motion of the heart, is the ordinary worke of our generation; so the perpetuall spirituall motion of the heart, is as ordinary a work of our regeneration. And this, was well figured in the old law; where, though they did not continually offer sacrifices; yet Fyre, was continually burning upon the Altar, and never went out: So, though wee doe not continually offer to God the calves of our lips; yet the fire of devotion, and spirituall fervency must continually bee burning in our hearts, and never goe out.

1 Cor. 11. 10.

But seeing God understandeth the heart, as well as the tongue; and heareth our thoughts, as well as our words: what use is there of our tongues at all? or what neede we to say, any vocation prayers? Yet there is great need, to use words also; and many reasons, if not all of absolute necessity; yet all of necessary congruity, to induce us to it. For, shall not words be acceptable unto him, who is himselfe the word? God used words himselfe in making the world for us; and will he not expect words from us, in making our petitions to him? But this reason, may bee thought transcendent: wee may therefore descend, and see the Saint Pauls pitch, that as he saith, *The woman ought so cover her head in the Church,*

because of the Angels, so we ought to discover our thoughts by words, because of the Angels: for Angels know not our thoughts; but they heare our words; and when they heare our tongues, they hope of our hearts; and in that hope they rejoyce: and we shall doe well, as much as wee can, to give them cause of rejoycing: seeing they rejoyce at no cause so much, as at our well-doing. And if this reason still, be thought too high: we may take another as much too low; that we shall doe well, to use vocall prayers: if it bee but onely, to fright the devill. For, he sees not our hearts, but he heares our tongues: and when he heares our words, because he knowes not our hearts; hee feares they come from our hearts, and in that feare he trembles: and we shall doe well, as much as wee can; to keepe him under our Feare: seeing he indeavours, as much as he can, to bring us under his Power. But if these seeme rather, Collaterall benefits, then direct reasons, for using of vocall prayers: yet this reason is without exception, that we must therefore use them, because God himselfe requires them: as he saith by Ezekiel to the Israelites, That he will be sought, and required of them, to performe his mercies to them: and how should they require it of him, but by their prayers? and the Prophet Hosea, to leave no place at all for doubt: delivers it in plaine termes: Take unto you words, and returne unto the Lord, and say unto him, take away all iniquity, and receive us gracionssly: so shall we render the calves of our lips. For, our words are our calves and if we shall refuse to offer to God, our words
in

Ezek 36 36.

Hosea, 14. 3.

in praying; it is as much, as if in the old Law, they should have refused, to offer their calves in sacrificing. And there seemes great reason for it. For, whereof is it fitter to make the sacrifice; than of that, for which wee make the sacrifice? and therefore because our living bodies commit the sinne; Saint *Paul* would have us to offer up our Bodies, a living sacrifice: and seeing by words wee commit offences; It is fit that by words we should seeke forgivenesse, and as the hands are not washed but by the hands: so the tongue is not cleansed but by the tongue. *David* praised God upon an instrument of tenne strings: and he would never have told how many strings there were; but that, no doubt, hee made use of them all: God hath given us Bodies, as it were instruments of many strings: and can we thinke it Musicke good enough for God to strike but one string? It is said, where two or three are gathered together in thy Name, thou wilt grant their requests: and we cannot make three, unlesse to our thoughts and actions wee joyne our words: and therefore *David* saith: As well the Singers, as the Players on Instruments shall praise thee: that is, both our tongues and our hands; meaning, both our words and deeds, for, onely these two appeare to men, the other which is the Heart, appeares only to God: and this not unfitly may bee called Gods Comfort: when the still sound of the Heart by holy thoughts, & the shrill sound of the tongue, by godly words: and the lowd sound of the Hands by pious workes, doe all joyne, and are gathered

red together to make a Musicke. Wherefore,
O my soule, since thou hast so often said : *O Lord
open our lips, and our mouths shall shew forth thy praise:*
Let others thinke it sufficient to thinke their
Prayers: but doe thou keepe company with
David, and say, my lips shall speake thy praise,
and my mouth shall entreat of thy word: and
therefore to be sure he would not be mistaken,
he distinguisheth them and saith; *O God my heart
is prepared, so is also my tongue: I will sing and give
praise.* But above all, the example of Christ, is
peremptory for it, who so commonly used
words in praying: that his very words are often
recorded:& that not praying in publike (where
some misconceive, that words are ouely neces-
sary) but even in private, and praying by him-
selfe alone.

And now, O Lord, since thou hast framed us
a prayer: of which we are assured, that thou art
pleased with the hearing it: grant unto us, that
we may bee delighted with the saying it: and
that our zeale towards it, like true love, which
groweth by the enjoying, may increase by the
practising; that the oftner we say it, the more
we may love it: and the more we love it, the
oftner we may say it; that whilst more medi-
tation breeds more knowledge; and more
knowledge, more love; more love may bring
more delight; and more delight, more medita-
tion. And whether our hearts be inditing a good
matter, or whether our tongues be the Pen of a
ready writer: whether our spirits cry to thee
in silence: or whether our mouthes deliver a
C
vocal

Ias. 1. 5.

vocall message: Vouchsafe, O Lord, to send unto us, as a token of thy gracious acceptance, the sweet blessing of a steadfast faith, least failing in hope, we faile of our hope: and least doubtfully praying, we be certainly denied: for as much, as what our faith presents not, thy mercy entertaines not, and as thou art infinitely trusty, being absolutely trusted: so dost thou certainly faile being once suspected: and as relying on thy goodnesse, thou art better than our hope; so mistrusting thy kindnesse, thou art worse than our feare.

In delivering to us this patterne of praying: Thou teachest us, first of all, to whom to pray; Considering, that as the marke is the shooters levell, so the hearer, is the speakers marke: and that Prayers offered to a wrong power, are the greatest wrong that can be offered to the right Power; so farre, from procuring blessings, that they are the next way to draw downe curses. If there were any power in Heaven or in Earth, that could challenge a share with thee: thy Justice, I know, is of too just a measure to take all to thy selfe: and if there were any, that could stand us in stead, besides thy selfe alone: thy wisdom, I am sure, is too infinite to have it hidden from thee, and thy kindnesse, too gracious, to keepe it hidden from us: and therefore, seeing thou tellest us but of one, I assure my selfe, there is no more: and seeing thou takest it all to thy selfe alone; to thee alone, will I give it all. In thee onely is my confidence reposed; from thee only is my happines expected: and therefore, to thee onely

onely shall my vowes be paid, and my prayers be directed. When *David* saith, *Whom have I in Heaven but thee ? and I require none in Earth, besides thee*: Doe we thinke he speaks it as though he meant to be singular by himselfe, and that none else should say it but he ? or doth he not speake it rather in the person of all the faithfull ? and though there be in it a private zeale of himself : yet is there in it also, a publique rule for us all : and lest he should bee thought to obtrude it to us, upon his bare word: he remembers himselfe, and in another place, gives this reason: *For thou hearest prayer, therefore to thee shall all flesh come.* Thou hearest prayer, as able to heare it : and thou hearest prayer, as willing to heare it: Not onely of us, not onely here, not onely now; but of all persons, in all places, at all times, and all at once : which no power can doe, but onely his power who is Omnipotent; God, who is all power: which, no love will doe, but onely his love, whose love is his will: God, who is all love.

Psal. 145. 1.

Thou hast posted me over to no Deputy, for the hearing it, neither requirest that I should bring a spokesman, for the presenting it, but hast commanded me, to come my selfe: and to come to thee thy selfe. I cannot therefore reckon the doing it presumption, but duty : the not doing it, humility, but injury : and account the Publicanes behaviour, to be recorded, as well for our example, as for our learning : who, though he thought himselfe unworthy to lift up his eyes to heaven ; yet he thought himselfe worthy enough, to lift up his voyce to God: and though

Luke 18. 13.

the Pharisee were blamed for presenting his workes, yet the Publicane was not blamed for presenting his prayers himselfe to God.

It is the glory of Princes, to have titles to expresse their greatnesse; but it is thy glory, O God, to have a title to expresse thy love; and therefore thou hast given thy selfe a Name, respecting more the subject, than the Prince; and least it should be too big for us; thou hast made it too little for thy selfe. Thou wouldst not say, *King of glory*, least as beggers we should be out of countenance at thy Majesty; nor *Lord of hosts*, least as enemies we should tremble at thy power; nor *Judge of the world*, least as guilty we should feare thy sentence; but thou callest thy selfe, *Our Father*: the lowest name, that humility could descend unto, and yet the highest, that love could aspire unto; to give us as being thy children, as well courage to aske, as assurance to speed; and to read us a lesson, as well of boldnesse to approach to thee, as in approaching to thee of reverence.

The deare bargaines, wherewith thou hast purchased this name, are evident tokens of the deare account, wherein thou holdest it; and it is an easie labour to finde, how much thou dost make of man; if we doe but looke how much thou didst labour to make man: for there went more, to *Faciamus hominem*, than to the making of all the world besides. And as thou didst shew more love by more labour, in thy creating us; so thou hast shewed more love by more cost, in thy

Psal. 24. 10.

Psal. 84. 1.

Psal. 94. 2.

thy redeeming us : for thou gavest thy begotten Sonne, to make us thine adopted formes, and wert contented he should call us *Brother*, to the end, we might call thee *Father*, and sentest him of a message into hell, to provide us of a passage into heaven.

Heb. 2. 11.

As thy mercy was infinite, of enemies to make us children; so thy bounty is immeasurable, of children to make us heires : and though not all, heires in an equality ; yet all, with so unpartiall a partition, that none shall have so much, to leave lesse for the rest ; nor none shall have so little, to desire more from the other: None shall be so exalted ; to contemne others as meane : nor none shall be so meane, to envy others as exalted ; but every one to be owner of so goodly an inheritance, that to survey the greatnesse, we must have clearer eyes : and to conceive the excellency, diviner hearts. Thou hast vouchsafed us the honour to be thy children ; Vouchsafe us the grace also to be thine obedient children ; that as thou gloriest, in expressing thy love to us, so we may glory in performing our duties to thee ; and that, though our forefathers gave thee cause, to repent thee of creating man ; yet we their posterity, may give thee no cause to repent thee of adopting man.

But why say we, *Our Father* ? as though this prayer, were made only to be said in company ? for if we say it, by our selves alone, what reason is there to use the word of number ? as though we meant to make God believe, that many of us come suitours to him at once ; when it is none

but our selves alone. Or may we thinke, that Christ taught this Prayer to his Disciples, as they were together, and they being many, hee was necessarily to use a word of number: but if he had taught it to one alone, he would have taught him to say, *My Father*, and not *Our Father*? But is it not, that prayer, and especially this Prayer, is not a common, or rather is not a private speech; but must be said, as well in charity as in faith: and charity can abide no singular numbers; it is against her nature, to be without company; and company she will finde to joyne with her in praying, though she say her prayers by her selfe alone? Indeed prayer without company, is like *Sampson* without his haire; It is not strong enough to break the cords of sinne, with which we lie bound. And what is this company but the Communion of Saints? of whom, we have not alwaies the corporall presence, but alwaies the spirituall: and though they be often disjoynd from us in place, yet are they alwaies joynd with us in love and charity: and to expresse this Communion, and to communicate this charity: we are justly commanded to say, *Our Father*: As then our prayers being most effectuall for our selves, when in them, we shew our selves most affectionate towards others: And as in our charity we desire, that God will heare our prayers in behalfe of others: So in our hope, we may expect, that God will heare the prayers of others, in behalfe of us: and then, doe but consider the benefit of this word, how infinitely by it, our charity returnes multiplied unto us:

for

for when we say, *Our Father*, including our brethren : *Our Brethren*, that is, the whole Church saies, *Our Father*, and includes us. Let no man therefore presume to come to God, with saying, *My Father*, as though he meant to engrosse God to himselfe, & to enjoy him alone : but let us in communion of Saints, say *Our Father*; that praying as we are taught, we may be heard as we are promised.

And as we have this reason, out of the bond of love to draw us: so we have a strong reason, out of the bond of necessity, to compell us to say, *Our Father*: for as charity will not be without her fellowes: so faith cannot be without her Master, and this Master is Christ, whom we must take along with us in our prayer: or else all praying will be in vaine. For we are not naturally the children of God: God knowes we are farre from it: we are all by nature, the children of wrath: Christ onely is his naturall Sonne; and it is a naturall sonne onely, that hath right, originally, to say *Father*; Adopted sonnes have their right, but derived from him: we therefore, that are onely adopted in Christ, have no right to call God *Father*, but onely in Christ: and as in him we have received the honour of our adoption; so from him, we learne the use of our adoption; for as he hath made us to become children, so he teacheth us, what becomes us to do as children; that if we will obtaine any thing at Gods hands, we must aske it in his Name, in whom we are adopted and made children; and where, in all this prayer (in which we aske all things)

doe we aske any thing in Christs Name, but on-
ly in these words, by saying, *Our Father*? for if
we come with saying *My Father*; we leave Christ
cleane out, and come not at all in his Name, and
so, have neither warrant to call God Father, nor
promise to receive his blessing; but when wee
say *Our Father*, as we challenge the adoption, so
we acknowledge the Authour, and in these two
only words, we expresse the three great vertues,
Faith, Hope, and Charity: In the word *Father*,
our Hope; In the word *Our*, our Charity: and
in the words *Our Father*, our Faith in Christ, in
whom he is our Father. Let no man therefore
presume upon saying, *My Father*, as though he
came to God in his owne right; and stood upon
his owne greatnesse with him: but let us come
in the Name of Christ, by saying *Our Father*;
that praying in his Name as he hath taught us;
we may obtaine for his sake, as he hath promi-
sed us.

But is God then, Our Father in generall: and
as it were in grosse, and is he not the Father of
every one of us in particular? I beleeve, that I
am a child of God; and must I not beleeve that
God is my Father? No doubt you must; and
you must not doubt it; but it is not all one, to
beleeve that God is my Father, and to pray to
God, by saying *My Father*: for my believing is
onely in Faith, but my praying must be also in
Charity; neither yet can I pray in Faith, by say-
ing, *My Father*: seeing my faith, that God is my
Father, is onely in Christ, and Christ is betweene
God and me; so I cannot come to God, and say,

My

My Father, unlesse I put Christ by: for, if I take Christ with me, I must needs say *Our Father*: and therefore when Christ taught this prayer to his Disciples, though in the sentence before, he said as speaking to one alone, *Pray unto thy Father*: yet when he delivers the prayer, he alters the number, and bids them say, *Our Father*: so, I may truly say, I pray unto my Father; but I doe not duly pray, if I say not *Our Father*.

Math. 6, 6.

We have not done with saying, *Our Father*, untill we have said, *Which art in Heaven*, that so, his humility may bring us to his Majesty, his love may leade us to his bounty: for, as before he abased himselfe in Name to exalt us; so here he streightens himselfe in Place to enlarge us: and to make us desirous of Heaven, as of the onely home for his children; he restraineth himselfe to Heaven as to the onely mansion of his being. But is not this word *Heaven*, as strangely placed here amongst these words; as Heaven it selfe is placed above in the height of the Firmament? For, what words of greater neerenesse, than Father and Children? yet what words of greater separation, than Heaven and Earth? who neerer to us than *Our Father*? what further from us, than to be in *Heaven*? but, least these words *Our Father*, should breed too great a familiarity in us; these words, *Which art in Heaven*; are justly inferred, to make us keep a distance. And yet in truth, it is such a distance as doth not so much divide us, as (that which is strange) the very familiarity doth estrange us. For as considering God in hea-

ven, we have just cause to be astonished with admiration, at the greatnesse of his Majesty: So, considering him our Father; wee have juster cause to admire him with astonishment, for the greatnesse of his love: and so, while familiarity, where it findeth effects of defect, breeds cause of contempt: Here, where it findes cause of admiration, it breeds effects of respect.

And may wee not finde some other treasure wrapt up in these words: *Which art in Heaven?* For when we say, *Our Father*; it carries the mind in an ambiguity, and if we apply it to God; This is yet a transcendent, and gives no period to our understanding: but when we adde, *Which art in Heaven*; This both determines the ambiguity, and limits the transcendency, and so the minde hath something now in certaine, whereupon to fixe it selfe: which though it afford not a visible symbole, to represent Gods person to our sight; (which the Israelites sought so grossely, in their golden Calfe; and many since doe seeke as vainely, in their painted and carved Images;) yet it affords the visible place of Gods presence; and this serves sufficiently, both to elevate the mind; and also to fixe the understanding: for, we no sooner have a thought of God, but the mind hath presently recourse to heaven, as fixing it selfe upon the place, where he is visible: seeing upon the visibility of himselfe, it cannot.

And is it not another cause, why we say, *Which art in heaven*; to make us know, that God is no where to be spoken with all but in Heaven? For
if

if our thoughts when we pray, stay groveling about the earth, and our words rather fall from our mouthes, than rise from our hearts: though God (no doubt) may heare such prayer, by the extent of his power: yet he heares it not graciously, by extending his grace: for earth is not the place, where he gives audience; but hee hath placed his Throne in Heaven, where hee sits both in Majesty and in mercy: and though his mercy continually descend to us, yet his Majesty requires, we should come thither to him: For, as to pray to any but God, is *Coram non Indite*: so to pray any where but in Heaven, *Coram non Tribunali*. Although therefore our feete be fastned to the earth, and cannot ascend, yet our hearts are at liberty, and may: and must indeed ascend, if we will truly pray: for this ascending of the soule in praying is the soule of praying; which puts a life into our words and thoughts, & carries them thither, where it is it selfe: and as the brethren of *Ioseph*, could finde no favour, without bringing their brother *Benjamin* with them: so, our hearts are the *Benjamin*, we must bring to God; without which, neither our words are gracious, in his hearing; nor our selves acceptable in his sight. Wherefore, O my soule, when thou goest to pray; put away from thee all carnall cogitations, and raise thy selfe up by ascending into heaven; fixing thy selfe stedfastly upon the Throne of God; & never once offer to open thy mouth, untill thy heart be first fixed there: that so thou maist present thy suite unto him, pure and freed (as in earthen Vessels it can) from

Lam 3472

Earthly mixture: and then, as thy heart hath ascended up to heaven, so the blessings of heaven shall descend upon thee, and eyther bring with them, the things thou prayest for, or greater: for, never any heart did knocke at Heaven gate, which had it not opened, nor sought any thing in Heaven, which it did not finde: For, though his Majesty make his mercy, to keepe state, yet his mercy makes his Majesty to become gracious: and he never denyed the suite of any, that came so farre as Heaven to aske it.

Psal. 139. 7.

Ier. 23. 24.

2. Chron. 6.

Psal. 57. 5.
Eph. 4. 30.

But thou art not, O Lord, in Heaven onely; who art in all places, wholly: and though no where as contained, yet every where as present; and though thou takest up no roome with thy Being and Power; yet thou fillest all roomes, with thy Power and Being. But when wee say, *Which art in heaven*, we must not stay, at the Heavens, where we see with our eyes, the two great Eyes of Heaven, the Sunne and the Moone: nor yet at the starry Heaven; though, that be the uttermost object of our sight: but there are other Heavens, which *Salomon* calls the *Heaven of Heavens*: whose height is so great, that it may rather be admired, than can be conceived: yet are they not high enough to hold God: but *David* is faine to goe higher, and saith, *He is exalted above the Heavens*: and though the highest Heavens have their bounds, yet this exaltation hath none, but how high soever wee conceive, it is still higher than that we conceive. And why then doe we say, *Which art in Heaven*? Not that he is no where else; but that he is no where else

in so great glory. And is he not in as great glory on earth? seeing it is said, as well of Earth as of heaven: *Heaven and earth are full of the Majesty of thy glory.* Nay, is he not in hell also in great glory? seeing *David* saith, *If I goe downe into hell, thou art there also:* and God is no where without his glory; but is glorified, in the punishment of the damned, as he is in the happines of the Angels. We may therefore understand it, that God is therefore said to be in heaven, because hee is there visibly present, and amongst his most glorious Creatures. And this is a reason, why not onely properly; but properly, onely, God is said to be in heaven: seeing in this manner, he never was on earth, or can be: for, *No man can see God and live:* much lesse can he be in this manner, in hell: for, how can the vision of God, (which is the cause of all happinesse) be had there, where nothing is had but anguish and torment? but in heaven it is had: for, not onely the Angels, but the Saints of God, behold his face: and this is that which makes the Heavens, to bee a *Heaven of heavens:* (for, the Heavens which his hands made, shall be dissolved: but the Heavens which his face makes, shall bee for ever) and were able to make even hell also to be a Heaven; if that were capeable to receive it.

But how do we know, that God is any more in heaven, than any where else? or that he is in heaven, or any where else at all? O my soule, take heed of comming so neere, to be the foole that *David* speaks of; though thou say not in thy

Psal. 19.

Rom. 1. 20.

heart, *There is no God*: yet to let thy tongue, but make it a question, For doth not *David* tell us; that the heavens tell us; *The Heavens declare the glory of God, and the Firmament sheweth his handy-works*; as much as to say, The Heavens declare, that there is a glorious God; and the Firmament is a worke that sheweth him to be the workman. The Heavens indeed declare it so plainly, by the heavenly bodies, that in them, as in plaine letters, and characters, we may even read not onely that God is, but that he is there. But if the heavens declare it never so plainly, and we will not take notice, or believe their declaration; what are we the better? For, wilt thou believe that the Starres, which thou seest as small as sparkes, are bigger, yea much bigger than the whole earth? and then, what a world of worlds must there be in the starry Heaven, which yet are all as nothing, compar'd to the magnitude of the greater Heavens? Wilt thou believe, that the motion of the Sunne, which yet seemes to stand still; is swifter, yea manifold swifter, than a Bullet from a Canon? and yet is slownesse, compar'd to the swiftnesse of the *Primum Mobile*? Wilt thou believe that the earth as great as it is, is yet but a point or centre to the starry heaven? and that the starry heaven is so high above us; that though the sight of our eyes, can reach unto it, in an instant; yet the swiftnesse of an hundred miles a day, cannot reach unto it, in a thousand yeeres? and yet is hard by, compar'd to the distance of the highest heavens? All which and many the like, though they exceede our capacity,

ty, yet they exceed not our knowledge ; and though they be so strange, that they make both Art suspected, and nature astonished ; yet are they so certaine , that they are demonstrable. And this is a great ascent from earth to heaven, and yet an easie one : for, we know these wonders of the heavenly bodies, as perfectly, being on earth , as if we were in heaven to see them. But it is a farre greater ascent , from heaven to God, and yet a farre easier: For, who can choose but know , the first cause to be omnipotent ; which hath made second causes, so excessively potent ? Who can choose but acknowledge the Creator to be infinite , who hath made creatures, that, to our capacity, are themselves infinite ? And therefore, the authour of the Booke of Wisdome, speaking in prooffe of the Deity, waiveth all other reasons, and insists upon this, That by the greatnesse of the creatures, and of their beauty , the Creatour being compared with them, may be considered. God indeed, hath reserved the sight of himselfe , untill our eyes shall put on Immortality ; but the sight of his dwelling, he hath afforded to our mortall eyes: that, though in it we cannot see his person, yet by it, we may be assured of his being ; and of his being there. For, as when we see a building, of invaluable vaw, we presently conceive it, to be the Pallace of a Prince : so, when we see the frame of heaven, so full of wonders, (where Starres are but as dust, and Angels are but servants ; where every word is unspokeable, and every motion is a miracle) we may plainly know

Wis. 13. 6.

Nah. 3. 1.

know it, to be the dwelling of him whose name is Wonderfull. For, who is fit to inhabit such a house, but he onely who inhabiteth Eternity? and who fit to be Master of such servants; but he who was a Master, before hee had servants: that is, he onely, who onely is?

But why doth God write himselfe of Heaven; which how glorious soever it be, is but of a late building? For, no doubt, God had a dwelling, and a place to be in, before he made heaven; and he should rather write himselfe of his ancient mansion place, than of this new seat. But O my soule, he sober: For, where thou thinkest, that God had a place to be in, before he made Heaven; thou art even in that deceived: for, how could he have a place to be in, when place it selfe had yet no being? For, as heaven and earth were twinnes, created both at once; so time and place were twins, made both together; and all of them for the use of the creatures; none of them for any use to God: for God being eternall, hath no use of time: and being infinite, can have no place: but out of eternity by his omnipotent Power, he produced time: and out of infinitenesse he produced place; for no use to himselfe, but in relation to his creatures. If therefore thou wouldst comprehend where God was, before he made Heaven; thou must comprehend infinitenesse, which were not infinite, if it could be comprehended. And yet as no place is great enough to hold God, so none is small enough to exclude him: for he is place to himselfe; he is place himselfe; as *David* saith

saith, *Thou art my place to bide with*: and it is one of the names which the Jewes attribute to God; that he is called, *Maqom*; that is to say, *Place*. Yet it is happy for us that God writes himselfe to be in heaven; because we know now where to finde him; least otherwise we might wander infinitely, in the search of him, and be never the neere: not, that heaven limits Gods ubiquity; but that it regulates our capacity; for, as one said well in another sence, *Quia ubi est, nos quous est*: so certainly, if we knew nothing of Gods being any where; but that he is every where; we might easily fall into the errour; to thinke he were no where. Justly therefore doth God write himselfe of heaven; now that he styles himselfe *Our Father*: seeing hee therefore made heaven, because he intended to be our Father; that there might be one house to hold both Him and his Children; and that where he is, we might be also; for to be with God, where God was, before he made the world; or where he now is; above, or without the world, is utterly impossible: for men or Angels to attaine to.

But why say we, *Our Father which art in Heaven*; and say not rather, *Our heavenly Father*? seeing by that wee tell onely where God is; but by this we might tell what he is. By that, we name onely his place; but by this wee might name his substance. But we must not be so hasty; in expounding of Gods word; much less in determining of his Nature; for, where in many places of the Gospel; hee is called, *Our heavenly Father*; they intendo no more than that which is here

Psal 32.7.

John 14.3.

said, *Which art in Heaven*; for to expresse the substance of God is absolutely impossible for man to doe, or rather is absolutely impossible to bee done, for man to conceive: for if it could have beene done: It is likly, God would have done it to Moses when (being sent of his dangerous meslage) he asked him his name: For, to aske him his name is to aske him his nature, and his substance. Yet God told him nothing but this, *I am that I am*: shewing thereby onely that hee is, and hath a being; and that he onely is and hath a being; and further than this, wee cannot goe in expressing his substance. But when wee say, that God is, and hath a being; wee must not thinke it, to be such a being as ours is; but his being is interpreted by his Name *Ichovah*: which therefore the Jewes justly conceive to bee unspeakable; because it would speake that, which is unconceivable. For this word in these letters *Ichovah* (that is *Ich* and *vah*.) expreth the three times of being, *Ich*, *ah*, and *vah*; all which in Gods being, are in being at once; and therefore Gods *Ich*, is a principle, as St. Iohn makes it; and the Hebrew *How*; because it partaketh both of *Ich* and *Ich*; for as it never leaves *Ich*; so it never carries for *Ich*; but both *Ich* and *Ich*; and shall be; are still present in Gods *Ich*; as they are all within the compass of his name *Ichovah*. But with us, it is nothing for our being is expreth by *ah*; a plaine Verbe: It partaketh neither of *Ich*, nor of *Ich*; for *Ich* already denis; and *Ich* is not yett there, and for our being, God knowes

hangs but by a slender thred: It hath not three times at once; for it hath no time at all: It is only in *instant*, and *instant* is no more *Transient*, than *Duration* is *Line*. But if our being, bee so neere a no being; how is then the soule immortal? Not with that true immortality, which keepes *For* in possession still: and hath *For* alwaies to come, yet alwaies present; but our immortality, is only by the motion and succession of our *Self*, moved forward continually, by the immortal hand of God: for if God should not continually and every moment move forward our *Self*; both our immortality, and even our being, would instantly be at an end, as it is justly said; *to him our words, will leave our being*: or rather, as the word indeed is, *to him (eternus) we are owed, and continue being*. That it is no mirvaile, *S^r Paul* saith of God, *that he such is immortal*; seeing his immortality is, from and in himselfe: our immortality, from and to him: yet as his immortality can not cease, because it is his Essence; so our immortality shall not cease, because it is his pleasure. But all this while, we are no further in the discovery of Gods substance, than where we began, that he only is, and hath a being; so that hitherto we might be heathen Philosophers, for they could call God *Ens Entium*; and for ought appeares yet, we goe no further. And indeed, if we shall seeke to goe further: shall we not perhaps, not goe so farre? For, God hath given us a skantling of his Nature, when hee saith, *I am that I am*: and this skantling wee must

Psal. 66. 9.

maintaineth it selfe: therefore we can finde something, that hath as great latitude as being; wee cannot justly give it place in Gods Nature: And such something; we cannot finde: For, to bee eternall; to be infinite; to be almighty; have great latitudes, the greatest wee can conceive; and greater than we can conceive; yet none of them, nor all of them, have so great a latitude as to bee: and therefore whatsoever we shall adde to his being, will but diminish the extent of his being, and there must be, *no Terminus Diminutus*, in expressing Gods Nature, if we doe him right. And if we goe another way to worke; and call him good; doe wee not leave the best for some other? and if we call him best; as the ancients call him *Optimum Maximum*; doth not this imply, some other must be good; which Christ saith, *et istic ipse*? And if wee thinke to mend the matter with abstracts; and say, He is goodnesse it selfe, and he is wisdom it selfe; shall not we in so doing; make him a substance of qualities? Or can we fixe qualities, and make them to become substances at our pleasures? that seeing our capacities cannot reach so high as God; we will pull downe God as low as our capacities: And why is all this? but because we will bee giving him Names of our owne devising; as though we could doe with God as *Adam* did with the Creatures; give them Names expressing their Natures? God hath given himselfe a Name, and spoken it peremptorily; that it should be his Name for ever: and because it is a word made all of consonants; we cannot pronounce

Exod. 3. 14.
& 15.

nounce it: and because it is a Nourne made all of
 verbes, we cannot conſider it; and what can we
 thinke is meant by this? but that his Name is
 therefore accounted unſpeakeable; and there-
 fore unconfuſible; that his nature may be con-
 ceived unconceivable; and acknowledged un-
 ſearchable. So that ſtill wee are no further in
 diſcovery of Gods nature, than where wee be-
 gan: that his Name is *Jehovah*: that is; that he
 onely is; and hath a being; and further than
 this, it ſeemes wee cannot goe. And indeed,
 what hope can there be, of finding out his na-
 ture; when that, by which we looke to finde
 it; is it ſelfe the meanes, to hide it from us?
 for, we have a little light to ſee it by; and it is
 light onely that makes it inviſible to our ſight:
 as *David* ſaith, *He covereth himſelfe with light as
 with a garment.* O great God, how miraculous
 is thy Nature, who art hidden with light, ob-
 ſcured with glory, ſcene in inviſibleneſſe,
 and underſtood onely, by paſſing all under-
 ſtanding!

Pſal. 104. 3.

But though we have no capacity, to finde out
 the ſubſtance, and nature of God, yet God hath
 revealed unto us, ſome miraculous ſecrets of his
 nature; that we may hereafter know him, and
 here admire him. And firſt, that incomprehen-
 ſible myſtery, of the Trinity in Unity, that he is
 Three, and yet but One. For, that he is but One,
 appeare plainly by his anſwere to *Moſes*. For,
 when there be many of one kinde, names are
 neceſſary to diſtinguiſh them: but when there
 is but one, there needs no name; the very Ef-

Exod. 14. 9.

sentie is name sufficient : when *Moses* therefore
 asked God his Name, he returned him answer
 by his Essence, *I am, that I am*. And that hee is
 more than one, may justly be gathered from his
 owne speech : *Faciamus hominem ad imaginem
 nostram* : which plainly implies, not so much, a
 singularity of Majesty, but much rather, a plu-
 rality of Persons. And being more than One, that
 they are but Three, and that Three they are, is
 revealed also to us, by *St. Iohn*, where he saith,
*There are three that beare record in heaven, The Father,
 the Word, and the holy Ghost: and these three are one.*
 And but for feare of prophaneesse, I could here
 borrow an Argument, from some Phyloso-
 phers, who thought God a number. For cer-
 tainly, if he be a number, He must needs be the
 first perfect number, and that is Three. For,
 One is no number; being lesse, multiplied by it
 selfe, than added to it selfe; and Two is but im-
 perfect, being but equall; whether multiplied
 by it selfe, or added : but Three is more, multi-
 plied than added, which is the true perfection
 of a number.

Another Miraculous secret in Gods Na-
 ture seemes revealed to us by *St. Iohn*, where he
 saith, *this God is love*: for certainly, if hee be
 love, he is all love; seeing God is not any thing
 in part: and is not this miraculous? wee may
 conceive that God is just, and that he is merci-
 full; and we may perhaps conceive that hee is
 justice it selfe, and that hee is mercy it selfe;
 but to conceive that he is all justice, and yet all
 mercy, that he is all wisdom, and yet all
 power;

power; that he is totally so many things; and yet distinctly but one thing; this is that, wee cannot conceive, yet this we must conceive before wee can conceive what the Substance of God is. What have wee then to say here; but as Christ said: *With man it is impossible, but with God all things are possible*; with man, whose understanding is onely perpendicular; and measures all things by streight lines; it is impossible; but with God; with whom circles are streight lines, and streight lines are Angles; both this and all things else are possible. And what remains then for us to doe? but seeing wee know God now, but *in Esquaint*; and shall know him hereafter; *Face ad Faciem*; that we leave not our braines to expound this Riddle before the time; but that contenting our selves to sit in the cloud, till he remove it up, and shine upon us: we acknowledge him to be infinite; and not to be measured; to be eternall, and not to be comprehended: to be all wisdom, and not to be understood; to be all mercy, and not to be conceived; to be all power, and never to be enough magnified; to be all glory, and never to be enough adored.

But may wee not make some further use of these words, *Which art in Heaven*? that knowing now where God is, we may seeke and strive to goe thither, if wee desire to be with him. It is enough for God, that hee hath descended into Heaven, as David saith, *It is a desire to him to see the things in Heaven*: we must not looke that he will come any lower: It is our turne now, to ascend

Ed. 4. 16.

2. 12. 10.
1. 12. 10.

1. 12. 10.

Phil. 1. 13. 6.

Esa 53. 8.

Ier. 51. 54.
Iob 30. 6.

Heb. 9. 11.

ascend up to him. It is true; he sent once his only
 Sonne to us on earth; but his aduertainment
 was so ill, that he had not one pleasing day in
 his whole life, but was *Vir dolorum*, a man of sor-
 rowes, all the time he was amongst us: but it
 shall not be so with us in going to Heaven; for,
 if once we come there, wee shall desire to conti-
 nue there still and never to come from thence
 any more. For this is the true *Hic* whereof *Peter*
 spake, when he spake in Extasie, *Bonum est esse*
Hic; *It is good being here*; let us make three *Taber-*
nacles, one for *Christ*, another for *Moses*, another for
Elias. Not *Hic*: here on Earth; the being here,
 God knowes, is not so good, to be worth ma-
 king *Tabernacles*: nor *Hic*; here on the Mount,
 as it were, betwene earth and heaven: for,
 though we mount never so high; It is but as an
 apparition; there is no stability in it: but *hic*;
 here in heaven; where *Christ* hath a *Taber-*
nacle, not made with hands; sufficient to hold,
 both *Moses* and *Elias*, and us all. And it may be
 marvelled, how *Moses* and *Elias* were ever gotten
 to come from thence to meete *Christ* on the
 Mount; but that wee may consider, they did
 not wholly leave heaven; when they came to
 visit the Lord of heaven; in whose presence are
 the joyes of heaven. And yet perhaps a further
 matter is lay that seeing the Law, and the Pro-
 phets reach to *Christ* suffering. It was fit that
Moses and *Elias*, representing the Law and the
 Prophets, should come to *Christ*, before his suf-
 fering; for rather, seeing *Christ* was to bee Au-
 thor of a new Testament; and was shortly to
 have

have it sealed: it was fit that *Moses* and *Elias* representing the Old Testament, should come in person, and make their surrender. Enough hath beene said, to make us long to be there: but how shall we doe to get thither? For there seems as great a space to be passed; as the Gulfe betweene *Dives* and *Abrahams* bosome. This must be the worke of the Petitions following: for if we can follow them well; we shall quickly overtake *Moses*, whatsoever wee doe *Elias*, and come to Heaven (in body) as soone as he; though he be gone so many hundred yeeres before us.

Here offers it selfe a note, which though it may seeme of small note; yet because nothing is small in the Word of God, where of one jot shall not passe, it may not bee passed over without observing: that, where it is said; *Which art in Heaven*; and where it is said, *In earth as it is in Heaven*: in both places we have in our translation, but onely the singular number: whereas in the originall, and in most other languages, the first is put in the plurall number: which expression, may not perhaps bee without some mystery; seeing one heaven holds all Angels, but all heavens cannot hold one God: or rather seeing the Angels are in Heaven, as defined by places, but God is in the Heavens, as being in all place; but defined by none: which our language might expresse also, if it pleased: but that it followes the mother-tongue which cannot expresse it; if it would: the word for Heaven in the Dutch Tongue, having no plurall number: as

in the Hebrew tongue it hath no singular number.

It is a great honour, to be the sonne of a Prince; and the greater the Prince is, the greater the honour, to be his sonne; O then, my soule what honour is it to thee, to be the sonne of him, who is the Prince of Princes; *Whose Kingdome is everlasting, and Power infinite?* Canst thou thinke this, and not with *Paul*, be *wrapt up into the third Heaven*, in an extasy? Canst thou say this, and not with *Zachary*, be *strucke dumbe with amazement*? God, the Almighty and Incomprehensible God, the God of all Glory and Majesty, to be our Father? The Angels were created in great glory, yet are but ministring Spirits: We, dust and ashes, &c dwell in houses of clay: and for us, to be the children of him, whose dwelling is in Heaven; O most admirable promotion to us, if it be not more admirable unworthinesse in us, that wee admire it not, which is so admirable! But it may be no question, why we admire it not: because without question, we apprehend it not; for, if we did truly apprehend what it is to be the sonnes of a Father, which is in Heaven: we could not choose but skorne all humane things as meane; all earthly things as base: and thinke it a shame for them, who shall one day come to sit with him in his Throne, to lie alwaies groveling about his Footstool. But the Angels apprehended it, and therefore admired it; and as holy as they were, some of them could not choose but envy it: and from our rising, tooke their

Iob 4. 19.

Rev. 3. 21.

their fall. Which fell out well for our experience; for, by the consideration of their falling, we come to conceive a certaintie; to see plainly a probability of our owne rising. For, why is it more strange, that heauey things should ascend, than that light things should descend? that men who are of earthly mould, should bee lifted up into the highest Heavens; than that Angels who are of Heavenly substance, were cast down into the nethermost earth: unlesse we thinke, that Gods love towards children, is not so powerfull, as his anger against servants? or that his arme is not so strong, in lifting up, as in casting downe? Wherefore, O my soule; if thou wonder, how it will bee possible, for this heavy body of thine to be raised out of the dust; and to rise to so high a place as Heaven; thou maist leave thy wondring, if thou doe but consider how it was possible that the light substances of the Angels were cast downe into so low a place as hell? For, as God brought a grossnesse upon the lightnesse of their substances which made them descend, so hee will bring a lightnesse upon the grossnesse of our bodies, which will make us ascend.

But it was after the fall of Angels, that God sayd to man: *Earth thou art, and to earth thou shalt returne*: but not a word spoken of his comming to Heaven. It is true: for, those words were spoken by God, as a Judge: Our comming to Heaven, is not spoken by him, but as a Father; and those words, are reserved for his Sonne, the Word it selfe, to deliver to us: and indeed the

word delivered them to us indeed, when the word was made flesh: for, when the Sonne of God tooke upon him our flesh, then our flesh tooke notice of being made the sonnes of God, and then the Kingdome of Heaven was preached to all beleevers; and this dignity of our nature, is a maine object of the diuels envy: for, why else should the diuell beare more malice to men than to all other creatures, as we see apparently he doth? for he will never goe into swine; if he can possibly get into men: and when hee doth goe, it is but to hurt men; that when hee cannot hurt them in their persons, he will yet like lame malice doe them what hurt he can in their goods. Thus the greatnesse of this dignity, which wee cannot see in the light; we may discern in the darke: for how can we choose but know it, to bee exceeding great which nourisheth malice even in diuels? For certainly, if the diuels knew nothing, of any such dignity ordained for men in the world to come: they would never doe as they doe; never trouble themselves so much, to trouble men so much in this present life, thereby to hinder them from the glory to come. And are not some men beholding to the diuell in this? who seeking to hinder us from the glory to come in the life hereafter, makes it manifest, that there is a glory to come in a life hereafter, from which wee may be hindred. Which if some men otherwise will not easily believe; yet this way at least they can hardly deny. And even this were enough to breed this faith in an Infidell; that there

there shall be certainly a life after this, seeing we may be sure the diuell would never take such paines for nothing; he is not so idle, to be so busie for trifles: and he would never bee so violent in seeking to draw men into sinne; if there were not some great matter to be gotten by their sinning. And what can the diuell get by the sinnes of men, but onely the satisfying of his owne malice? and how is his malice satisfied, but in their miseries? and what miseries have wicked men in this life, who are rather the favourites of the world, and as *David* saith, *They are not in trouble as other men, neither are they plagued like other men.* There must therefore undoubtedly bee another world, where wicked men shall be miserable, and where the diuels malice shall take effect. For, though the hurt of the diuell, be all taken in this life; yet it is not fully felt till another life, which if there were none, it should be scarce felt at all. For, as a man that is wounded in his heate, feeles not the wound till he come to bee cold: so we scarce feele the wounds of the diuell as long as the heate of life is in us, but when we come to be cold, and are laid in the cold earth, then be- ginnes the smart of his wounds: and then we feele it when wee seeme to be past all feeling: and if this were not so, there should bee none in the world more happy than the wicked; there should be none more miserable than the godly; there should be none a verier foole than the diuell: we may therefore be so assured, that there is a life to come after this; as we are assured

Psal 73.5.
Iob 21.7,8.

that the divell is no foole; that godly men are not miserable; that wicked men are not, nor can bee happy. And though it be no thanke to the divell that wee learne this from him; yet it will bee worth thankes if wee can learne it: for, who that is truly perswaded of a life after this, where the godly shall be happy, and the wicked miserable, will not endeavour, and with all earnestnes endeavour to lead his life so, that he may die the death of the righteous; and not suffer the transitory things of this world, which are but as a messe of *Jacobs* Potage; to withdraw his minde from the respect of his Birth-right; which is to sit with Christ at his Fathers Table?

But for all this, are we indeed satisfied in our consciences, that God is our Father, and that we are his children? may we not be mistaken as the Jewes were, who thought themselves sure enough that *Abraham* was their father? yet Christ proves plainly they were deceived: *For if (saith he) ye were the children of Abraham, ye would doe the workes of Abraham:* which because they did not doe, they could bee none of his children, for all their boasting. And doth not God say the same to us? *If I be your Father, where is my love?* and to love God, in Gods owne exposition, is to keepe his Commandements. If therefore wee doe as God commands us, wee may be bold to call him father: but if we keepe not his Commandements, wee may looke us out another father, we shall be but *Terra filii* at the best, and never be admitted into the number

Ioh. 8.39.

Ioh. 4.21.

ber of Gods Children. And were not this a miserable negligence to lose the honour of so divine a Parentage as to bee Gods Children; and to loose the hope of so glorious an inheritance, as to bee heires with Christ, onely for want of loving him? Consider then, O my soule, the great cause Saint Paul had to be so resolute; and doe thou joyne with him in resolution; *that neither life, nor death, nor Angels, nor Principallities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ.*

But, O my soule, if thou wilt indeed be resolute to doe it; canst thou doe it? Canst thou love God when thou listest, and at thy own pleasure? it is a plaine Argument, indeed of Gods love to us; that he is our Father; but it is no argument of our love to God, that we be his Children; seeing experience hath made it a Proverb; That love doth descend, but not ascend. Gods love comes easily to us, because it descends; but how should our love come to God, which against its nature must ascend? Saint John indeed in saying, *We love God, because God loved us first*; seems to shew a reason for it; but Christ gives the reason of it, where he saith, *No man can come unto me, except the Father draw him.* Saint John shewes the motion of a motive, but Christ gives the force of a cause; and lesse would not serve: for our love to God is very Iron, and were never able to ascend, if Gods love to us were not a most perfect Adamant.

Ioh. 4. 19.

Ioh. 6. 44.

But

Deut. 13. 13
Mal. 1. 6.

But what say the children of Belial? God saith to us, *If I bee your Father where is my honour?* that is, where is your honouring of him? and may not we say to God, *If wee be his children, where is our love?* that is, where is his love to us? For, when men are constrained to eate their bread in the sweat of their browes, where is the loving kindnesse of a Father? Nay, when men are faine to begge from doore to doore, where appeare their childrens portions? Nay, when men lie in prisons, ready to starve with cold and hunger, what likelihood is there of their being heires? These things are often so indeed: yet are such men never the farther off from being the true Children of God: For, *Saint Paul* laboured with his hands to get his living; yet no man doubts but he was undoubtedly a deare childe of God: And *Lazarus* lay begging at *Dives* gate among the Dogs: yet he was approved to be a childe of God: by being received into *Abraham*: bosome. What shall we say then? Is the love of God a Tree that beares no better fruit? Or, are these the Inheritances hee provides for his children? But, O my soule, thou must remember what thou hast said *Our Father which art in Heaven*. For we shall wrong both God and our selves, if wee expect our inheritance in a wrong place; for, where our Father is, there must our inheritance bee expected; and seeing our Father is in Heaven, we must looke for an Inheritance in Heaven, and not on earth. And certainly, when men are so hasty to receive their portions, in this life:

lifer It is a very promising signe, they have none to receive in the life that is to come. For, what did *Abraham* tell *Diogenes* was the cause hee could not be received into his bosome? but because he had received, *Bene sua*, his portion in his life time. But was *Abraham* a fit man to tell him so? who had received more goods, than ever hee had done? yet he could come, not onely to be in Heaven himselfe, but to be himselfe a Heaven for others to bee in. Wee must therefore know that *Abraham*, though hee received more riches, or more honours; yet he received them not, as *Bene sua*: they were things hee looked not much after; nor set his heart upon them; the goods he looked and longed after, was *Videri Diem Domini*; to see the day of Christ; and he saw it: and in that was all his joy. And indeed, seeing wee are but children adopted in Christ, and to bee heires with him; there is no reason we should looke for an Inheritance here, where he himselfe had none; for the sonne of man had not where to lay his head: for that Inheritance *Esau* kept still, though he sold his birth-right.

Yet this makes some men be of opinion, that he is then carelesse of his children in this life, & lookes not after them; but very injuriously. For, may we not thinke that as in the earth there are Hills and Dales, high Mountaines and low Valleys; which seeme to us to make a great inequality in the even roundnesse of the earth; yet compared to the heavens, to which it is but as a Centre, they make all but evennesse: so these

fortunes of men, Riches and Poverty, Honour and Basenesse, Health and Sicknesse, they seeme to us to make a great inequality in mens estates, yet to God who being Eternall reduceth all things to Eternity, they appeare Indifferent, and we our selves also when we attaine to our eternity in Heaven shall thinke so too, and shall wonder at our selves that ever we could be so simple to thinke otherwise. In the meane time we can place our thoughts, where and how we list; and why can wee not make our thoughts, to place us, where and how they list? This indeed is an Angelicall cunning, and if we could (as by faith we may) aspire unto it; It would easily make an equality of all fortunes, and turne a Dungeon into a Palace; a pallet of Nettles, into a bed of Roses. And let not this be thought impossible for a Christian to doe in faith, when the Heathen could conceive it possible in the onely contemplation of vertue to say upon the Racke, *Quam suave est hoc?* And never sleight it by saying, that this at most were but imaginary: (for faith will take it in great skorne to bee matcht with imagination; though even imagination, if we give faith to Philosophy, can doe no small wonders:) but seeing the world is all, as I may say, for the pleasures of that part of the Nounes, which may be seene, felt, or heard; give us leave at least to bee for the pleasures of the other part, which may be understood: that if you say of our pleasures they are without sence, we may say of theirs, They are without understanding.

But

But what say wee then to *Moses* his Blessing? *Blessed shalt thou bee in the City, and blessed in the Field: Blessed shall bee the fruit of thy body, and the fruit of thy ground, and the fruit of thy Cattell.* These are all Earthly and sensible blessings; and were not these promised to the children of God? No doubt they were; but as *Moses* himselfe, had a veile over his face: so *Moses* his words, had a veile over their meaning; and by this meanes, Blindnesse came upon *Israel*. For, they tooke that for their journeys end which *Moses* intended but for a bayting place: Hee allowed them liberall baites at first, to make them the more cheerefully goe on their journey: but they, like foolish Travellers that make a dwelling of their Inne: tooke such pleasure in their baites, that they never once thought of going any further. As therefore God said of the ceremonies hee appointed to the Jewes: that hee had given them Statutes, that were not good: (not good indeed to them that understood them not; nor could observe them:) so we may perhaps say of these baites; that God had given them blessings that were not good: (not good indeed to them that understand them not; nor can tell how to use them:) But now the veile is laid aside, the baytes cleane taken away; and these blessings of *Moses* removed a forme lower: for, they were to them the very face of the promise; but are to us onely the backparts; they were to them as the first fruits, but are to us as only gleanings after the Vintage; and therefore

Ezek. 30. 25.

Plal. 37. 25.

though *David* in the old Testament *never saw the righteous forsaken, nor their seed begging their bread*: yet *Christ* in the new Testament, could tell us of one *Lazarus*, who for all his being righteous was faine to lie begging his bread at *Dives* gate. God in his goodnesse is willing to trie all waies to see if any way he can bring us to goodnesse: He allowed liberall baits at first to make them the more cheerfully goe on their journey: That succeeded not: he hath taken away those baittings now to make us the more intentive to our journeyes end. Those blessings were promised by the mouth of *Moses*, a servant: Our blessings are promised by the mouth of *Christ*, a sonne: They trusted to the blessings promised to the person of *Abraham*; wee trust to the blessings promised to the seed of *Abraham*: as it is said, *And in thy seed shall all the Nations of the earth be blessed*. This is that seed, by vertue whereof, wee stand here as Gods childrens, and have the honour to call him Father: and by which wee are borne againe to a new hope of recovering our old inheritance, though that be long since removed up to Heaven, as appears by the words of *Christ*, to the Thiefe on the Crosse; *This day shalt thou be with me in Paradise*: that we can never hope to have a Paradise here on earth any more.

And now, O my soule, seeing thou dwellest in a house, whose windowes are made to looke upward: make use of those lights, and afford not the Earth so much as a locke, but stand gazing to see *Christ*, *Asceding into Heaven*; whither he

John 14. 3.

he is gone not onely to take possession himselfe,
 but to provide a place for thee in that inheri-
 tance; and give not over gazing untill an An-
 gell assure thee; that this Iesus which is taken
 up from you, shall so come as yee have scene
 him goe into Heaven; and till then possesse thy
 selfe in patience; and let these meditations be
 thine anchors: that if thou dyest in thy youth;
 thou dost but goe the sooner to God, that thou
 mayest be the longer with him: If thou die for
 hunger thou dost but goe fasting to God; that
 thou mayest have a better stomacke to the hea-
 venly Banquet: if thou starve for want of
 cloathes, thou dost but goe naked to God, that
 thou mayest bee the readier for putting on the
 Wedding Garment: If thou die with torment;
 thou dost but follow Christ to God; that ha-
 ving followed him here, the Sheepe before the
 Shearer, *thou mayest follow the Lambe, wheresoever
 he goeth.* And seeing thou desirest to bee a La-
 zarus in Abrahams bosome, thou must first bee
 contented to be a Lazarus at Dives gate: and as
 thou tremblest to thinke of being a Dives in
 hell, to want a cup of water to coole thy
 tongue; so thou mayest tremble as much to be
 a Dives on earth, to fare deliciously every day.
 And as for the fawning pleasures of the world:
 consider the fearefull judgements that are pas-
 sed upon them; *Woe unto you rich men: for yee
 shall howle and mourne. Woe unto you great men, for
 the mighty shall be mightily tormented: Woe unto you
 that live in pleasures: for how much yee receive in
 pleasures here, so much shall be added to your torments
 here-*

Esa 13. 7.

Luke 6. 24.

Wisd. 6. 6.

Revel. 18. 7.

hereafter. Wherefore, O my soule, close up all with this Corollary ; that the forbearing thy portion in this world with Christ ; gives thee right in Christ, to have a portion in Heaven, and that the enduring of miseries, which cannot long endure ; is a way to passe to that felicity, which shall never passe away.

A little hath beene said of infinite much that may be said concerning the preface. It followes now, to speake of the Prayer it selfe, which is digested into a structure and composition, so absolute, and yet so rare, that whilst it stretcheth it selfe to all ; it is comprehended but of a few ; whilst the simplest in it, may see their defects ; the wisest by it may amend their defects ; and if understanding bee necessary to learne other lessons, this Lesson is necessary to learne understanding.

If a man shall thinke of mending the penning of this prayer ; hee may as well thinke of mending the framing of the world : which, if hee should goe about to make prooffe of in particular, he would in generall make himselfe ridiculous. For, if he should adde any thing, he would make it superfluous ; if diminish, defective ; if alter, deformed : and such a one would hee prove, that should presume upon mending these Petitions ; seeing there is nothing that concernes either the life present, or the life to come : nothing that concernes either Grace or Glory ; nothing that concernes either Antidote or Physicke for either soule or body, but

Psal. 119. 99.
& 130.

Eccles. 18. 6.

it is all here; and all so fully and perfectly here, that whatsoever the wit of man shall devise further to these ends, will be but as branches out of these rootes, or as deductions out of these principles; and may adde in bulke, but not in weight. And he should not erre, that would as-
 firme that Christ shewed himself as perfectly to be God, by making this Prayer, as by doing his miracles. For (to let passe the many causes of admiration in it, that it is so compendious, and yet so copious; that it is so plaine; and yet so intricate; that it is so familiar, and yet so sublime; that it is of so few parts, and yet so compleate; all which are characters of Divinity) who could have given warrant to the sonnes of men, to call the God of Heaven their Father; but hee onely who is the Sonne of God, and God himselfe: we call God *Almighty*, by his owne warrant to *Abraham*; and we call him *Iehovah* by the same warrant to *Moses*; but we cannot call him *Father*, but onely by this warrant from Christ: who purchased the name for us, and bestowed it upon us. It is true, God offered himselfe to the Jewes, that he would be their Father, and they should bee his sonnes; but it was with relation and presupposition of receiving Christ; whom because they rejected, they never went further than their Father *Abraham*: Neither indeed (to our understanding) had God power in himselfe to communicate his Name of Father to us, but onely in Christ, seeing Christ had in him the whole interest of his Father, as being his onely Sonne.

Psal. 83: 18.

And

And now in making Essayes upon the Petitions following; if I shall seeme unto any, and thereupon be blamed, that I am not constant in any one certaine, eyther explication or application of them: he may know, that these petitions hath something like in our understanding as the Planets have amongst themselves; which alter their forces and even their natures, according to the diversity of their aspects. And if he complaine for want of order; he may also know that though Art useth method, yet meditation useth none; but receiving her Company as they come; make use of them in Troope, and not in Files.

God finished the world in sixe daies; and Christ finished this prayer in sixe Petitions: that so the workes which Christ framed for man, and the words which God formed for man, may have a correspondence. But is not here a fault at first? Is it not presumption to come to God, with so many suites at once, and thinke to speed in them all? were it not modesty, to doe as *David* did, for hee made but one Petition; *Veni Domine Deus*; *One thing have I asked of the Lord*: and Christ himselfe in another place, told *Martha* as much, *Vnum est necessarium*: One thing is needfull; so that, either there hee comes short in his account: or here he makes mote a doe than needs: for if but one thing bee necessary; One Petition might well enough have served it, and most of all, it may seeme strange in Christ, who ever used rather subtraction than multiplicati-

on;

Psal. 37. 4.

Luke 10. 42.

one; as of ten Commandements he made but two; and now, that of one Petition hee should make six? But, O my soule, bee it farre from thee to have such thoughts, to raise such scandall: For the Commandements are duties, and duties are burthens; and in abridging them he performs his promise, *Come unto me, and I will ease you*: and well he might abridge them to us, who hath indeed performed them for us: but the Petitions are graces; and the more Graces, the more grace: the more Graces wee receive from God, the more grace wee are in with God: and Christ will not onely substract burthens, but as well also multiply graces: although in truth these sixe Petitions are all in effect but one Petition: that having called God *Our Father*, wee here desire to be his Children: but wee must observe a difference in being Gods children, and being children of men; for here we are children first, and afterwards we do our duties; but there we do at least some duties first, and afterwards we are children; as it is said: *As many as received him, to them hee gave power to bee the sonnes of God.* And indeed, though Christ dilate it to us here in sixe Petitions for our understanding, yet presently after the delivery of them, he seemes to reduce them againe: to one Petition, where he saith; *How much more shall your Heavenly Father, give the Holy Ghost to them that desire him?* for to desire the Holy Ghost is all in effect that wee desire in these sixe Petitions; which therefore some would have to be seven:

H

that

Math. 5. 25.

John 1. 12.

Rom. 8. 14.

Luke 11. 13.

Revel. 11. 4.
Ez. 11. 2.

that so they may answer to the seven spirits, which *S. Iohn* speaks of, to represent the Holy Ghost. Indeed the three last are properly and barely petitions, but the three first are as Christ said of *Iohn Baptist*, that he was a Prophet, and more than a Prophet: so these are Petitions, and more than petitions; for they are, both *Hallelujahs* and *Hosannas*: For we glorify God by the first, that he is our Father; by the second, that he is our King; by the third, that he is our Master; and they are petitions also: the first, that wee may be his obedient children: the second, that we may be his loyall subjects: the third, that we may be his dutifull servants. And from these three first, growes a confidence unto us, of obtaining the three last, which therefore seeme subordinate to them; that as a Father, he will give to us his children bread & sustenance; and as a King hee will grant to us his subjects, a pardon of our trespasses; and as a Master, he will not lay upon us his servants, greater burthens than we can beare.

But may not this Paraphrase be oppos'd? hath not this Prayer a correspondence rather, with the fall of Angels; and doth it not make a resemblance of our condition to theirs? but that they were cast downe all at once: and we here fall downe by degrees: for at every petition we take a fall. At the first wee seeme to set out in a high hand, and as though we needed nothing in our owne behalfe, we aske all for God. In the second, we fall to asking for our selves: but yet; no lesse than a Kingdome. In the third,

we

we are glad of the condition to be servants : In the fourth we fall to the state of plaine beggars: In the fifth we fall yet lower, and come to be in debt : In the last we fall to the lowest, to be in prison, and that under Satan. And now wee are fallen as low as the Angels that fell: or rather so much lower as we are under them. This indeed is the progresse of our condition in our selves; but Christ our Redeemer, who having put out the hand-writing that was against us, & fastned it to his crosse, descended into hell, to set open the prison doores, to let us out; He hath put another nature into these petitions; and made them to resemble rather the sixe daies of creation: as *David* said; *Create in me, O God, a cleane heart*: which is but this very prayer in a lesser volume. For, as every day in the Creation, had particular workes; so every petition in this Prayer hath particular graces: and as it is said, that God made all things at once; yet the making of each creature, is ascribed to some particular day; so this prayer is the supplication of the whole body of the Church, and of every Member thereof; yet each petition seemes to have some speciall relation to some peculiar Member. for, the first Petition may not unfitly bee thought, the prayer of Angels: the second, the prayer of the Saints departed: the third, the prayer of the Faithfull living: the fourth, the prayer of all creatures: the fifth, the prayer of penitent sinners: the sixth, the prayer of Infants.

And now having thought these petitions to

Colos. 3. 14.

Revel. 1. 18.

Psal. 143. 7.

Esa. 43. 7.

Psal. 51. 10.

Eccle. 18. 1.

be for such most proper: let us conforme our selves according to them: when we say, *Hallowed be thy Name*; let us lift up the voyces of our hearts, as if we were now joyning with the Angels in singing their *Hallelujah*: When we say, *Thy Kingdome come*; let us raise our thoughts, as now offering to set our hands to the petition of the Saints in Heaven. When we say, *Thy will be done*: Let us fixe our minds wholly as in the solemnity of dedicating our selves to God, with all the faithfull upon earth. When we say, *Give us this day our daily bread*; let us humble our selves as being but in state of other creatures, and are glad to joyne with them in their common sute. When we say, *Forgive us our trespasses*; let us thinke our selves enrolled in the company of penitents: and as the greatest sinners, chosen spokes-men to present their supplication. And when we say, *Lead us not into temptation*; let us acknowledge our selves in the number and weakenesse of little children, and are glad to joyne with them, in crying for helps: that the Angell of infants, which alwaies beholds the face of God, may bee employed by him to worke our deliverance. And thus we shall not onely goe on the right way, in making our petitions; but wee shall have company also to be assistants in preferring our petitions. And doth not such orderly ranking of the petitions shew Christ to have beene a most skilfull Herald in spirituall matters? seeing they all take their places, according to the worth and dignity of the speakers.

In the first place, are the Angels; that as at the fall of the first *Adam*, Angels were set at the entrance of Paradise, to keepe us out; so at the coming of the second *Adam*; Angels are set here, at the entrance into Heaven to let us in. As therefore this Petition, is as the Porter to let in all the other Petitions; So Holy Reverence must bee Porter at our mouthes, to let in this Petition. For when it is sayd; *Hallowed be thy Name*; may it not justly be thought the prayer of Angels; of whom it is said: that they say and sing continually; *Holy, Holy, Holy, Lord God of Sabbath*, not onely say it as their prayer, but sing it as their Psalme, and chiefe Delight. *David* did well, in offering God: to build a Temple to his Name; but by whom was Gods Temple built? Not by *David*, a man of blood; but by *Salomon*, a Prince of Peace: so it is well done of us to say; *Hallowed be thy Name*; but by whom doe we say, it must bee *Hallowed*? Not by us: *Non vox hominum sonat*; for how should wee Hallow his Name, who have prophaned his Image? It is a worke for Angels: fit onely for them, to Hallow his Name, who have kept holy their owne Nature; for without a nature of holinesse, his Name can never be truly hallowed. And if we understand it of our selves; will it not prove a worke of supererogation? seeing wee desire to doe more than is commanded? for the Commandement is onely, Not to take his name in vaine; and here we desire, It may be hallowed. Unless it be, that the commandements being Negative, they get some-

thing by Christs resolving them, into affirmatives : Or is it to shew how much the Law is improved by the Gospell ? seeing it is no more in the Gospels phrase, to hallow Gods Name ; than it was in the Lawes ; not to take it in vaine.

But what if God have no name at all ? then indeed the Commandement will be easily kept ; but the Petition will be hardly granted. The Name is but a shadow of the nature ; as therefore a body which were infinite could have no shadow, the shadow not beginning, but where the body endeth : so, a nature which is Incomprehensible, can have no Name ; the Name being not possible to bee given, but where the Nature is comprehended. But though God have no Name, or no knowne Name to expresse him ; yet hee is not without name, to distinguish him : And what is then his Name, we desire may be hallowed ? his Name of Essence ? or his Name in Relation ? his Name as it is in him selfe ? or his Name, as it is to us ? Not his Name of Essence : for how can wee hallow that untill we know it, and how can we know it, untill the riddle be expounded ? seeing we know him now, but *in Enigmate* : but his Name in Relation ; and as it is to us : his Name of Father, that is it which seemes most fitly to be here intended : For when we say, *Our Father*, doth not God ; by the Prophet *Malachy*. seeme to interrupt us and say ; *If I bee your Father, where is my honour ?* for to hallow him, as a Father, and as an heavenly Father, is to honour him, to feare him,

him, to love him, to obey him, to reverence him, and to adore him.

But what should be the cause, that, in the three latter petitions, we seeme to be altogether for our selves; as appeares by our saying, *Glve us, Forgive us, Deliver us*: but in the three former there is no mention of Us at all, as though we were no parties to them? Is it not that we are or ought to be, more jealous of Gods honour, than carefull of our owne benefits? and therefore when we say, *Hallowed be thy Name*; wee dare not say, Of us, lest wee should make God a Musicke of too few voyces. And when we say, *Thy Kingdome come*; we dare not say, to us: lest we should assigne his Kingdome too small a Territory. And when we say, *Thy will be done*; wee dare not say, by us: lest wee should stint God in the number of his servants. But wee say, *Hallowed bee thy Name*, and stoppe there: that so no mouth may be stopped from hallowing it: wee say, *Thy Kingdome come*, but name not whither: that so it may be intended to come every whither: we say, *Thy will be done in earth*, but tell not by whom in earth; that so it may be done by all in earth.

By Hallowing Gods Name; we meane, not to make it holy; for it is holinesse it selfe: Nor to make it more holy, for it is infinitenesse it selfe: Nor to keepe it holy, for it is eternity it selfe; but to joyne with the Heavens in declaring his glory; and with the firmament in shewing his handy-worke: as, then onely hallowing
his

Hallowed be thy Name.

his Name, when we name him onely holy; and therein consisting our worke of sanctifying him when in him we acknowledge, our workes to be sanctified.

To hallow the place wherein it pleased God to stand; *Moses* put off his shooes from his feet: to hallow the day whereon it pleased him to rest, the Jewes put off the works of their hands: and to hallow the Name which hee vouchsafed to take; we must put off from our tongues all unreuerent discourses; and from our liues all prophane conversation. And as Gods Name is *Pugnantum effusum*, hath many dispersions in our understanding: so our hallowing it must have *Lingae dispositio*, Chriuen tongues to convey it to his hearing: his Name of Father must be hallowed by love; of Lord, by obedience; of Judge, by uprightnesse; of Almighty, by feare; and of everlasting, by constancy.

But is there no service we can doe, that will serve Gods Name, but onely our hallowing it? we have love, and glorifying, and admiring, and will none of these serve the turne? If we should say, loved bee thy Name; that would be too little: for God himselfe allowes us to love our neighbours; and indeed every creature of God, that is usefull to us, deserves our love. Or if we should say, glorified be: thy Name, that would not be enough; seeing *S^t. Paul* tels us, *that one starre exceeds another in glory*; and indeed the Heavens in shewing the glory of God, deserve themselves in some sort to be glorified. Or if

weake blast of a maids mouth. But, O my soule, consider the Name of God is not as the name of creatures: for their names are mutable, and therefore their names deceitfull; but in God there is no mutability nor shadow of change. Creatures have a nature, and a name; but Gods Nature is his Name; his Name is himselfe; for whatsoever we can rightly name of God, is the Name of God: that we may be sure we have *Optimum*, when we have his *Totum*, the best in him, when the whole of him: not that any thing in God is so best, as though one thing in him were better than other, who is *Totum sine partibus*; and *Optimus sine gradibus*: but that he is *Totum unum*, and *Totum Optimum*; and both *Unum* and *Optimum*; *totum Nomen*: nothing but his Name: Or to speake it in plainer termes, that the nature of his Name, is not onely farre beyond the compasse of expressing, but infinitely above the reach of understanding.

And indeed, what can be thought so high; as that, which brings us so low, even upon our knees? and not us onely, but the Angels themselves: as it is said; *At the Name of God, all knees shall bow*: both of things in Heaven, and things on earth; and if this be thought impossible, because Angels have no knees; you may thereby know there is more honour due to God than is possible to be given him. Yet must even Angels, finde such knees to bow downe, as God findes eyes to looke on; and by this we may make up a true hallowing of Gods Name; if we can joyne
th e

the knees of our bodies as men; and the knees of our soules, as Angels, together : and bow them all downe to doe him reverence. These indeed, the bowing downe our knees with *David* ; the holding up our hands with *Moses* : the lifting up our eyes with *Stephen* : are all good expressions, but they are but onely outward : It will not be a perfect hallowing, untill we come to that of *David*, *My soule, praise thou the Lord ; and all that is within me, praise his holy Name*. For, that which is within must underprop that which is without : or else the bowing our knees to the ground will fall to the ground : and these outward hallowings will soon be prophaned. And therefore *David* accounted the lifting up his eyes to Heaven, a good expression of hallowing Gods Name ; because in him the prop of it was faith, and confidence in Gods mercy, which alwaies looke upward : but the Publicane accounted the casting downe his eyes a cleane contrary motion to that of *David*) as good an expression : because in him the prop of it, was humility, and sence of his owne unworthinesse, which alwaies looke downward : For even this also is a kinde of hallowing Gods Name ; when we acknowledge the prophanenesse of our owne natures.

But why should the hallowing of Gods Name be accounted so great a vertue ; when the sinne of not hallowing his Name can bee but nominall ? and nominall is much inferiour to that which is reall : and seeing it is made so great a matter, may we not justly aske, *Cui bono* ? what

Psal. 103.1.

good get we by it? Indeed, a most ungratefull question for the tongue to make, seeing this is the chiefe thing for which our tongues were made. Could Philosophers finde cause enough in vertue, to love it for it selfe, though to themselves there came no benefit? and cannot wee finde cause enough in Gods Name to hallow it for it selfe, though to our selves there should come no profit? Could they find brightnesse in a beame of the Sunne; and cannot we finde brightnesse in the Sunne it selfe? For, what is vertue but, as it were, a beame of that eternall and uncreate light, which is the very essence of God? and by what can wee more expresse the essence of God, than by his Name? For, when we say, *Hallowed be thy Name* we say as much as, hallowed bee thy Majesty, thy Eternity, thy Glory, thy Substance, thy Selfe, thy All in All. And yet perhaps it may bee sayd, wee hallow Gods Name, not so much for our selves to get, as that God may not lose: for what greater losse than disparagement of name? which, if we that bee wormes, and no men, make so great account of: what may we thinke of God, for the Sunne of whose Glory, all the Starres of Heaven cannot make one beame? Our names are but accidentall things, and there was a time when they were not ours: but Gods Name is essentiall to him, and it was his before time it selfe was. And if we should say, that not onely his name was, but that it was hallowed before there was either Man or Angell to hallow it; though this be more than

we can conceive, yet it is no more than where-
of wee finde a parallell : for why is it more
strange, that his name should bee hallowed,
when there was none to hallow it : than that
his voyce was obeyed, when there was nothing
to obey it ? as when he said, *Let there be light, and
there was light.* But lastly, if men be so set upon
their profit, that they will doe nothing without
a fee : Is not this fee enough for them, that by
it they are admitted into the Quire of Angels ?
but much more, that by it they attaine to their
perfection ? for if every thing be then perfected
when it attaines its end ; then certainly are our
tongues, and indeed our soules perfected when
they Hallow Gods name, for this is their end.
Wherefore, O my soule, let not offences, belong-
ing onely to the name of God, be sleighted
as onely nominall : but let them be accounted,
as indeed they are, of all other the most reall :
and as it is the first Petition in thy Prayer, so
let it bee the first care in thy heart ; that thou
speake nothing by which his name may bee
prophaned : that thou doe nothing by which
it may be blasphemed : For, though God re-
quire a strict observance of all his Commande-
ments : yet he professeth not so punctually, to
hold the breakers guilty in any as in this : and
therefore, when in two notorious crimes, adul-
tery and murther, hee spared *David* ; yet in
this, that through them his name was blasphe-
med ; he would not hold him guiltlesse, but
made him pay for it with the death of his deare
Sonne.

And indeed, if wee marke this Petition well, we shall finde a peculiar Majesty : an extraordinary Preheminence in it above all the other : For, it is not onely the *Primum mobile*, from which all the other have their motions : but it is the centre also to which all the other bend their motions. For, when we say, *Thy Kingdome come* : It is but to come, that wee may hallow Gods Name : and when we say, *Thy Will be done* : it is but for this, that wee may hallow Gods Name : and when we pray for *daily bread*, it is but to strengthen us, that wee may hallow Gods Name : and when we say, *forgive us our trespasses*, it is but to cleanse us, that we may hallow Gods name ; and when we say, *Lead us not into temptation* : it is but to remove impediments, that we may hallow Gods name : *O Lord, our God, how excellent is thy Name in all the world !* And where we have a triviall, yet true saying amongst us, *A good beginning makes a good ending* : it can in nothing more lively be exemplified than in the marshalling of these Petitions : for hee that makes his beginning at the hallowing of Gods Name, may be sure to make his ending in the deliverance from evill : and though it be a blasphemous fable of the Jewes, that Christ learned in the Temple the name of God ; by the vertue whereof hee wrought all his Miracles, yet from this blasphemy, we may draw this verity ; that it is indeed the name of God, by the transcendent power whereof all miracles are wrought. *O Lord, our God, how excellent is thy Name in all the World !* It was this name in which, when *Dauids* enemies came about

Psal. 8.

Psal. 118. 12.

about him like Bees: yet in this name they were extinct. It was this name in which when divels possessed both soules and bodies of men, yet in this name they were ejected. It was this name for whose sake the Israelites were preserved in the wilderness: the three children in the fiery furnace: *Daniel* in the Lyons Denne; and *Ionas* in the Whales belly. *O Lord, our God, how excellent is thy Name in all the World!* It is this name, at the found whereof, *the Mountaines smoke, the foundations of the earth are shaken*; the Divels in hell tremble: It is this name, by vertue whereof, the bodies of the dead are raised; the soules of the Saints are glorified; the happinesse of the Angels are eternized: *O Lord, our God, how excellent is thy Name in all the World!* that if wee were as *James* and *Iohn*: and had voices like Thunder; yet wee could never hallow this name loud enough: If wee were as *Methusalem*; and had breathes like eternity; yet we could never hallow his name long enough: If wee were as *Salomon*, and had the tongues of Angels; yet wee could never hallow this name worthily enough. *O Lord, our God, how excellent is thy Name in all the World!* Wherefore, O my soule, doe thou by this Name of God; as *David* (in the 119. *Psalme*) doth by the Law of God; whereof hee seemes jealous and so loth to leave it, that the word is no sooner out of his mouth, but hee snatcheth it in againe; and there is not so short a sentence in all this long *Psalme*, but the Law of God is a word in it. And so doe thou by the name of God, let it
ever

evermore be in thy mouth, but ever, more be in thy heart; that thou make it not a common name, but keep it holy: for if thou take it not in vaine to Gods dishonour; thou shalt be sure not to take it in vaine to thine owne benefit; for God will plentifully blesse it; and the next newes thou shalt heare of, will be the comming of his Kingdome.

And that wee may know Gods Name to be a substance rather than a Word; or a Word of substance, we shall finde it to be hallowed or prophaned, by Actions rather than by words; or by words that make Actions: as *Abraham* hallowed Gods name, when hee offered his sonne *Isaac*: because he beleaved, that he was faithfull, that had promised: but *Moses* hallowed it not at *Meribah*; when he said to the people: *Now ye Rebels, shall wee bring yee water out of this Rock?* Not that *Moses* himselfe doubted, but that he *spoke unwisely with his lips*; & made the people doubt; he doubted; and so whilst God honoured him, by manifesting his new Name of *Iehovah*; hee forgot to honour God, by magnifying his old Name of *Saddai*. And if *Moses* for want of perfectnesse in this Petition; *were hindered from entring into the Terrestriall Canaan*; was it not to bee a Type for us, that we for want of perfectnesse in it, may be hindered from entring into the Heavenly *Canaan*? O then, my tongue, make thee perfect in repeating it: and O my heart, make thee perfect in recording it; and O my life, be thou perfect in acting it: that when ye have done with saying,

Hal-

Numb. 20. 10.

Psal. 106. 33.

Numb 20. 12.

Hallowed be thy Name.

63

Hallowed be thy Name, in Earth amongst men: ye may be admitted to say: *Holy, holy, holy*, in heaven amongst Angels.

If Gods Name were to bee hallowed with multiplicity of words; there are men of Incessant Tongues; like the Priests of *Baal*, that stood bawling to their Idoll, from morning till night: that were likely to doe it: Or if it were to be hallowed with eloquence of words; there are men of curious language, that would bee as fit to doe it; as the old Oratours were, to make their Panegyricks to Princes: Or if it were to be done with great & mighty words; there are roaring men in the world, might be as able to hallow it, as *Goliath* the Philistine was to blaspheme it: but none of these have coales from the Altar: and the hallowing of Gods Name, is a Sacrifice; and must be done with fire; a fire of feare and reverence, burning in the heart; and sending forth flames of holy and devout thoughts in the mind; of godly and sanctified communications in the tongue; of lowly & chaste aspects in the eyes, of innocency and deeds of charity in the hands: and when every part both of body and soule, hath thus contributed its heate: there will then be made as perfect a sacrifice to hallow Gods Name, as the *sacrifice of peace offering*, which *Salomon* offered at the Dedication of the Temple.

1 King. 3. 65.

It is a great encouragement to men for doing of any thing: when they can see apparent reasons why they doe it: but what reasons doe we see here, for hallowing of Gods Name? O my

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soule,

soule, art thou so blinde of sight, so dull of understanding? Hast thou said, *Our Father which art in heaven*, and dost thou consider his love, as being our Father: his Majesty, as being in heaven: and dost thou complaine for want of reasons to hallow his Name? as a Father, he hath created, and begotten us: he hath Elected and Adopted us: hee hath preserved and redeemed us: and have we not reason then, to hallow his Name, as creatures as living creatures, as reasonable creatures, as servants, as children, as heires, as bondmen freed, as lepers cleansed, as dead men revived and borne anew: and if we should set our selves to reckon them up all; it is not the starres of Heaven that would be counters enough to summe them. And if his love afford us so many reasons: doth not his Majesty afford us as many more? He is in Heaven, not within Heaven; within it, but not contained; contained, but not defined. Hee is in heaven, and that makes the Sunne so bright: which, without his being there should have no brightnesse: He is in heaven, and that makes the Heavens so glorious, which without his being there should have no glory. Doe wee see how bright the Sunne is, and doe we not consider how great his brightnesse is, that made the Sunne? Doe we see how glorious the heavens are, and doe wee not consider how great his glory is that made the heavens? Hee is in Heaven, that he may looke downe in mercy upon us on earth: and he is in Heaven, that we may looke up in fayth to him in heaven; Hee is in heaven

heaven to let us downe the Angels ladder from heaven : and he is in heaven to draw us up to be as Angels in heaven ; and if we should stand to finde out all the reasons , which may bee drawne from the consideration of his Majesty, for the hallowing of his Name : It would not be a worke for time but for eternity : for as we know not where to begin , in that which is incomprehensible, so we should never know how to end , in that which is infinite. O my Lord God , so enlighten my understanding , that I may see the reasons of hallowing thy Name ; so sanctifie my nature, that I may above reason be able to hallow it.

We say here, *Hallowed be thy Name* : but might we not say better with David : *Laudate Dominum omnes Angeli ejus* : Praise the Lord all ye Angels ? For so , we should commit Gods honour to the care of Angels , who wee may be sure, would alwaies be carefull of it ; whereas now leaving it indefinite ; while it is committed to none , it may be omitted by all. But is it not that David could goe no higher than Angels , for hallowing Gods Name, *In concreto* ? but Christ teacheth us here to goe higher, in *Abstracto* for creatures, how eminent soever, are yet but limited : and limited as well in action, as in essence : where the hallowing of Gods Name, is in it selfe ; unlimited : and therefore we justly abstract it from all matter of the instrument , which necessarily inferreth a restraint : and leave it indefinite, which is capable of being infinite.

But is this Petition, seated onely in Mount

Psal. 40. 16.

Gerazim, to warrant *David* to say; If any man seek the Lord, and love his Salvation: let him rejoyce alwaies and be glad, and say continually, The Lord be magnified; and doth it not as well reach to Mount *Ebal*; and warrant the Church to proclaim? If any man with *Goliath*, defie the armies of *Israel*, and vilifie Gods power; let him be *Anathema*: For *Hallowed be thy Name*. If any man, with *Rabsakeb*, seeke to withdraw the peoples hearts from trusting in the living God; let him be *Anathema*: For *Hallowed be thy Name*. If any man with *Julian* shall say in derision of Christ, *Vicisti Galilee*; let him be *Anathema*: for *Hallowed be thy Name*. And let *Anathema's* be still proclaimed, against all the blasphemers of Gods Name, till there bee no more left: that two Mountaines, at last may meete, *Ebal* with *Gerazim*; and hell it selfe be forced with griefe to houle, what with joy it cannot sing; *Hallowed be thy Name*.

We have thought this Petition most proper to be said of Angels, but may we not appropriate it to our selves; and exclude the Angels from saying it at all? Indeed as it is here placed, perhaps we may. For having called God *Our Father*, and this petition comming so immediately upon it; wee seeme to pray, that his Name of *Father* may be hallowed by us: and if wee understand it so, what have the Angels to doe to say it? They may say; *Holy, holy, holy, Lord God of Sabbath*: and so hallow him in his Name of *Lord*, as servants; but to hallow him in his Name of *Father*, as sonnes, they cannot.

not. Not but that the Angels are the children of God by creation and grace of holinesse; but that they are not the Sons of God by regeneration and grace of adoption: this dignity is only proper to men, as being members of Christ; who tooke our nature upon him, and not that of Angels. But seeing *David* hath brought into this Quier, not onely the Angels in heaven, but the heavens themselves; not onely the Trees and Cedars of the Mountaines, but the Mountaines themselves; not onely beasts and creeping things of the earth, but the earth it selfe: Let not us so streighten the Name of God, as that we leave out Angels; (who are our sweetest Quiristers) nor yet other Creatures; (who are our loudest voyces;) seeing loudnesse also hath a place in this Musicke, as *David* saith, *Sing ye loud unto the Lord, all the earth*, lest seeking to increase our owne dignity by propriety of the song; we detract from Gods glory by restraint of the singers. And enter not, O my soule, into the shame, to thinke that where all other creatures doe directly sing it, we onely do but make sute to sing it, & it is thought in us a good degree of doing it; if we can but onely pray to doe it.

And indeed we have need to pray to doe it, seeing praying to doe it, is all in effect we can doe of it, to any purpose. For our hallowing can be, but as our understanding is: and our understanding can bee but as it gets ground from our senses to stand upon. And what ground can our understanding have for this, from any sense of ours? we cannot heare him

Heb. 1. 6.

Psal. 148.

Psal. 118.

so much as to call us by our names, as *Samuel* did: we cannot see him so much as flaming in a bush and not consuming it, as *Moses* did: we cannot touch so much as the wounds of Christs side, as *Thomas* did: and from whence then should our *understanding* take its rising? It is true, wee see the heavens, and they declare the glory of God, but we sleight them through too much familiarity; wee heare his words in the Law and the Gospell, and in them is eternall life; but wee regard not them, as having them but at the second hand; and they but touch us, as it were, at the bound: but if we could heare God speaking himselfe, as the *Israelites* did in *Sinai*: or if wee could see but the back-parts of God, as *Moses* did in the rocke, but most of all, if we could see the face of God, which all his Saints and Angels behold in Heaven; then indeed we should not need this prayer any longer: for the very sight would worke in us the effect of the prayer: and as *Peter*, at the onely transfiguration of Christs humanity, was so much astonished that he spake he knew not what; yet thus much was even extorted from him by the glory of the sight to say, *Domine est esse hic*: so when we shall come to enjoy the vision of God, and to see one sitting upon the Throne, like a *suffer-stone*: though wee shall be never so much astonished at the glory of the sight; yet this will even be extorted from us, to say with the 24 Elders, *Thou art worthy, O Lord, to receive glory, and honour, and power*: and we shall fall of our selves into the song of the Angels,

Exod. 33. 11.

Revel. 4. 3.

Revel. 4. 10.

Angels *Holy, holy, holy Lord God Almighty*, and not onely say it, but never cease to say it: for seeing our beholding will bee cause of our admiring, and our admiring cause of our saying: we shall never cease to say it, because never cease to admire it, and never leave admiring it, because never leave beholding it. And indeed till we shall come to see his face; we shall never perfectly hallow his Name; and therefore what we want in ability, wee must supply with prayer: that seeing our words doe but halt after our understanding, and our understanding after his glory; with our hearts wee may adore him, but adore him as incomprehensible; and with our tongues we may hallow him, but hallow him as *unspeakable*. When we pray for the hallowing of Gods Name, we pray implicitly for all things necessary and conducing to it: we pray for the agent, and for the instrument; we pray for the time & for the place; we pray for the speaker and for the hearer; and in one word, we pray for the propagation of the Gospell, that dores may be opened to all men of faith, that so the building may goe up of the new *Ierusalem*: That so labourers may bee sent into Gods harvest, that so the weeds may be pluckt up, and the good Corne brought into the Barne: that there may bee joy in *Sion*; and peace within her walls: that, not the Trumpet of Warre, but the Trumpet of Praise and thanksgiving may be heard amongst us: that all eares may be circumcised, and all tongues roached with Coales from the Altar; that so nothing be spoken, nor any thing
be

Hallowed be thy Name.

be heard; but tending all to the honour & glory of Gods Name.

This petition stands neereſt unto God of them all; and makes us ſtand neereſt to the Angels, and gives us ſeaſin, as it were, of what we ſhall be hereafter; when wee ſhall be ſenſible of the ſweetneſſe of it: though new, fleſh and blood find little reliſh in it; having tongues to ſay it, but not to taſte it; untill they ſhall put on incorruption. For as little account as men make of it here, this very hallowing of Gods Name is the higheſt ſteppe of the Angels ladder to happineſſe: and under an Angell none can climbe it. And it may bee called the petition of ſanctity: for by it we are reduced *ad ſimilitudinem Dei*; *Be ye holy, as I am holy*. And it is proper to this petition, that this onely is eternal; and as it is our firſt petition here on earth, ſo it ſhall be our laſt in heaven, for it ſhall laſt in heaven, when all other petitions ſhall have an end. For though *Hofannas* ſhall ceaſe with the ceaſing of faith and hope: yet *Hallelujahs* ſhall continue with the continuance of charity; and not onely continue, but be continuall.

But may wee not thinke, that theſe words, *Hallowed be thy Name*, are not properly a petition; or any part of our prayer: but rather a complement and ſolemnity attending upon the Name of God? as the *Jewes* manner is not onely when they name any of their famous anceſtours; they alwaies adde ſome words of benediction, as ſpeaking of *Moses*; they alwaies adde *Zecharono liberacha: Memoria ejus in benedictione*,

as we also use to say, *Of blessed memory*; but much more speaking of God, they alwaies adde *Hacadosh Baruch Hu : Sanctus Benedictus ille*, which is in effect, the same we say here, *Hallowed be thy Name*: and it would fall out well to understand it thus; that so, we may make Christ as good as his word; for then, *Thy Kingdome come*, will prove the first petition: and it will bee as Christ said, *Seeke first the Kingdome of God, and the righteousness thereof, and all things shall be ministred unto you*: for having sought the Kingdome of God, by this petition, and the righteousness thereof by the next; all other things are ministred unto us by the petitions following: For, we have a Deed of gift of all temporall things by one; and a generall pardon of all faults, by another; and a Protection royall from all evil, by the last. But, O my thoughts, wander not in such by-paths by your selves: where being alone, you are not onely in danger to goe out of the way; but you are in a way to fall into dangers: but keepe the road, where you have company and conduct; that will alwaies keepe you right and guard you safe: for these words, *Hallowed be thy Name*, shall well enough, and most justly be a petition, and a part of our prayer: and yet Christ neverthelesse be as good as his promise: for this petition, *Hallowed be thy Name*, refers onely to the honour of God; but of those, which relate to our own benefit: *Thy Kingdome come*, is worthily the first; and so Christs counsell stands firme. *Seeke first the Kingdome of God, and all other things shall be ministred unto you.*

Revel. 6. 10.

Next unto the Angels in Heaven, are placed the Saints in Heaven; for when it is said, *Thy Kingdome come*; may it not fitly be thought the prayer of the Saints departed? of whom it is said, that lying under the Altar, they cry, *How long, O Lord, holy and true; wilt thou not avenge our blood upon them that dwell upon the earth?* we all indeed pray for the inchoation of the Kingdome of Grace: but these are properly they, that pray for the consummation of the Kingdome of glory: when all things shall be made subject to the Father, and God shall be all in all. And it remains onely for these to pray for this Kingdome, seeing they are already lifted up above all other Kingdomes; having the Kingdomes of the World in contempt; and the kingdome of satan in subjection; and as for the Kingdome of Grace, they have it already in perfection.


Though wee have stiled this Petition, the prayer of the Saints departed; as being the most eminent persons that can say it; yet we doe not thereby exclude our selves, but we enter common with them; or rather we pray for a Kingdome more then they doe: They onely for the Kingdome of Glory: we, for the Kingdome both of Grace and Glory; yet may we justly call it theirs, seeing they began it to us, and continue it with us, and enforce it for us.

But doe not the words of this Petition crosse one another? and is there not an opposition betweene them? For, Kingdome is a word of Majesty: and comming is a word of inferiority; at most

Thy Kingdome come.

75

most, of equality; and so we seeme to pray to Gods disparagement, we make a superiour inferior, at most but equall. But is it not, that wee meane not here a descent, but an extent of the Kingdome: and a comming, not of duty, but of grace? and so neither the Kingdome disdaineth the comming; nor the comming disparageth the Kingdome; but Kingdome and comming, are magnified both in their uniting.

This Petition at first sight, seemes to flatter flesh & blood, asking as they themselves would wish; but Christ hath taken them downe from any such hope: professing plainly that his Kingdome is  of this world. And though it may be thought ambition, to aske so great a matter as a Kingdome; yet is it in truth humility: for, untill we attaine to this Kingdome, wee cannot be wholly Gods true servants: and it is reason, the suite should be the greater, because we are likely to tarry longest for it. But is it not strange to see us come as we doe here, *In forma Pauperis* to aske a Kingdome? yet so we must doe, and so hath Christ proclaimed it, *Blessed are the poore in spirit, for theirs is the Kingdome of Heaven.* And yet if wee marke it well, as poore as we seeme to come, we shall finde, that *Salomon* in all his royalty, was not clothed as we are by this Petition, for by it we are clothed here with sanctification, that we may be clothed hereafter with immortality.

Math. 5. 3.

Some seditious heads may here take occasion to thinke; that to pray for this Kingdome, is to pray against all earthly Kingdomes; and to

Iam. 4. 4.
Ioh. 17. 16.

dethrone Gods Lieutenants of their authority. But know, O world, that this Kingdome, though it take away our subjection to the world; yet it taketh not away our subjection in the world; though we be not of the world, which *S. James* taxed for *Enmity with God*; yet wee are of the world, which *Augustus* taxed for tribute to *Cæsar*: and this tribute must be paid as well from our hearts as from our purses; for out of the duty we owe him that hath placed us in his service, wee learne to be contented to serve every one in his place.

When we say this Petition, wee meane not, that Gods Kingdome should so come to bee here, as that it should be no where else: for, this were but to remove it whilst wee seeke to enlarge it; and to make that finite, which is infinite: but we pray onely for the beames of the Sunne of righteousness; not for the Sunne it selfe: for the power and priviledges of the Kingdome, not for the body: that as *Christ* saith, *No man can come unto me except the Father draw him*; So wee must properly understand, the Kingdome to come to us when the Father drawes us, and makes us come unto it: and so in effect our petition is this; that God by his Spirit would so rule over us, that our spirits may wholly be ruled by him; and that his Kingdome of Grace may so come unto us, that wee may come at last to his Kingdome of Glory.

But what need we to pray for the comming of this Kingdome? for seeing it is infinite, it must needs

needs be every where; and being every where, it must needs be here already. But is it not, that there is a difference betweene the being of this Kingdome; and the comming? It is indeed every where, but it comes not every where. It is in the wicked upon earth: and it is in the damned in hell: but it comes onely to the faithfull on earth, or to the Saints in Heaven; for where it onely is, it is in power or justice: but where it comes, it is in love and bounty: where it onely is, it leaves us at sea, and suffers us to suffer shipwrack; but where it comes, it brings us into the Haven, and sets us safe on shore.

Rev. 3. 20.

This Petition hath but three words, and each word may have its Emphasis; each Emphasis its Meditation. For if we place the Emphasis upon the last word: the Meditation may be this, that the ambition is not in asking a Kingdome, but that we must have it come to us: as though we thought our selves too good to goe to it: but alas, poore lame soules, wee cannot goe to it, though we would, never so faine; for the truth is, wee are in bondage to another Prince; that unlesse this Kingdome come and free us, our Fetters will not suffer us to stirre a foot. But is not this directly contrary to that which Christ saith: *Come yee blessed of my Father, inherite the Kingdome prepared for you?* for here we pray, that the Kingdome may come to us: and there wee are invited to come to it: Here wee are the marke, and the Kingdome is the commer: there the Kingdome is the marke; and wee the commuters. This indeede may seeme wonderfull in:

our eyes, seeing nothing is more wonderfull in nature, than the nature of this Kingdome is. It comes to us as our Ransome : We come to it as to our Triumph : It comes to us, as it came and late upon the Apostles in fiery tongues : wee come to it, as *Elias* went up in a fiery Charriot. It comes to us, as the kingdome of Grace : wee come to it, as to the Kingdome of Glory.

And if wee place the Emphasis upon the second word : It may be seconded with this Meditation : It is true, we are in this world as in a Warre, and have many enemies to assault us : but will no lesse aid than a Kingdome serve us ? Have we not Forces of our owne, which we may muster up, and make resistance ? This indeed was *Pelagius* his dreame, but all men that are awake, find it otherwise. For seeing those forces did not serve our first Parents, who were strong and at liberty ; what hope is there for us, who are weake, and in bondage ? But might it not serve to require the helpe of *Abraham* ? For *Abraham* was Gods friend ; and men will doe much for their friends ; how much more will God ? This also hath beene, and is still the ignorant fancy of some men ; therefore ignorant : because *Abraham* is ignorant of us, and knows us not : and seeing while hee lived, hee came short by ten, in helping the Sodomites, whom hee knew : hee is like to come much shorter now in the helping of us whom hee doth not know. But would it not be sufficient to pray for the aid of Angels ? as God promised *Moses*, that his Angell should goe with him : and we
may

Esa. 41. 8.

Esa. 63. 16.

may be sure, that God knew wel, what assistance would serve. Of this Error, it seemes by Saint *Paul*, some Colossians were in danger; but wee see *Moses* would not trust to that helpe neither; but flatly refused it: (It seemes he tooke Gods offer but as a triall) and unlesse God would goe himselve, hee thought it no boote for him to stirre. And indeed, who can thinke it reasonable for Sonnes to rely upon their Fathers servants; For we fight *not with flesh and blood, but with Principalities and Powers*; and seeing wee have a Kingdome to assault us; wee must likewise have a Kingdome to assist us; Neither our owne Forces; Nor Succour of Saint; Nor aide of Angells will stand us in stead; God himselve must goe forth with our Armies, or we shall never be able to overcome.

And if we place the Emphasis upon the first word: It may then raise our mind to this Meditation: There are many competitors for this Kingdome to rule over us: but above all, though the basest of all; the bramble Satan catcheth hold of us to get it: God is the true Olive-tree; but hee cannot take it upon him unlesse hee should leave his fatnesse: Hee is the true Fig-tree, but hee cannot be King over us, unlesse he should leave his sweetnes: and that fatnesse, and that sweetnesse he left: (the Father when hee gave his Sonne: the Sonne, when he gave his life) and now let all the Trees of the wood rejoyce: for, *Thou O Lord art worthy to receive all glory, and honour, and power; and the Lord shall raigne for ever.* And what then shall we render for

Col. 2. 18.

Exod. 33. 15.

Eph. 2. 12.

Esa. 25. 13.

Iudg. 9. 14.

Zach. 4. 11.

1 Chro. 16. 23.

Psal 96. 14.

Psal. 24. 9.

for this inestimable favour, in taking us to be his subjects? O let us offer him not only the tenths of our labours; but the first fruits of our affections: let us open not only the doores of our lips, but the gates of our hearts; that this King of Glory may come in. And when thou vouchsafest, O my Lord, to come with thy high Majesty under my low roofe; and to worke a miracle, by having that greatnesse which the world containeth not, contained in the little corner of my breast; Vouchsafe also to send thy Grace for the Harbenger of thy Glory; seeing there can no roome be dressed up against thy comming, but only by thy comming: and no place can be reckoned fit for thee, until it be made fit by thee. Possesse me wholly, O my Sovereigne; reigne in my body, by obedience to thy Lawes: and in my soule, by confidence in thy promises: Frame my tongue to praise thee, my knees to reverence thee, my strength to serve thee, my desires to covet thee, and my heart to embrace thee: that as thou hast formed mee to thine Image: so thou mayest frame me to thy Will; and as thou hast made mee a vessell, by the stamp of thy Creation, to serve thee on earth; so thou mayest make me a vessell of honour, by the privilege of thy Grace, to serve thee in thy Kingdome.

In some, the world Governes, and he who is Prince of this world, the divell: and this government is a very tyranny: the people here are not subjects but slaves: they have fetters on all their faculties; and if they doe not feele them, it is because

because they are past feeling. The aire of this place is onely Fogs and Mists, which both blind their eyes, and infect their spirits; and makes it their Paradise to be wallowing in puddle. He is no true Prince, but an usurper, and therefore rules all by force and falsehood: He takes upon him to be their Pilot; lancheth them out into the maine, and then leaves them to stormes and tempests: and their Haven is to split against the Rocks. So here is no being for thee, O my soule, thou hast neede to make haste hence, and to seeke thee out some better harbour. In some the flesh governess; and they which be Ladies of the flesh, Pride and Lust: and this government is a very Anarchy: Every base fancy hath an even sway, with noble reason; Wisdome here is not justified of her children; they may speake the language of *Canaan*, but they are all natives of *Sodome*; their eyes are seeled up, yet their flight is only downe hill: for they are travelling to the bottomlesse Pit. So this, O my soule, is no place for thee neither; No resting for thee here; seeing here is no rest, but all in motion; and all motion here is commotion. In some the Spirit governess: and hee who is the Father of Spirits, God himselfe: and this government is a perfect Kingdome: Hee hath Majesty for his Crowne: Mercy for his Seat: and Justice for his Scepter. He hath Wisdome for his Counsellour, Almightyesse for his guard; and Eternity for his date. He hath Heaven for his Palace; the Earth for his foot-stoole: and Hell for his prison. He hath Lawes to which nature assents, and

Esay 47. 7.

M

reason

Esay 40.10.

reason subscribes; that do not fetter us but free us: for by them nature gets the wings of Grace, and transcends the earth: Reason gets the eyes of faith, and ascends up to Heaven. He hath a yoke indeed, but it is easie: a burthen, but it is light: his reward is with him, and his worke before him. He is established in his Sovereignty, not by his subjects election of him; but by his election of his subjects: not as raising himselfe to a higher Title, but as humbling himselfe to a lower calling: and as not receiving it, from a Predecessour who is before all: so never leaving it to a Successour, who is after all. This is the place where my soule shall dwell, here will I pitch my Tabernacle: Only, O Lord let me be taken into the number of thy subjects; and endue me with the privileges of thy Kingdome: and I will freely and faithfully serve thee for ever. Other Lords, besides thee, have heretofore ruled us; but now we will remember thee only, and only thy Name.

Esay 16.13.

Prov. 13. 24.

When we make this Petition to God, that his Kingdome may come; wee should doe well to remember a Petition which God makes to us, *My Sonne, give me thy Heart*: For, unlesse we give God our hearts, whither can wee thinke this Kingdome should come? For, if it come to the cares, as oftentimes it makes offer at the hearing of Gods Word; it findes that, only a Thorowfare which lies open on every side; and no fit place to make a residence in: and therefore commonly goes away as it came; and makes no stay there. And if it come to the eyes, as some-

Sometimes it offers at the sight of God workes: it findes them not able to stay long open, but must have their windowes shut in, and so are apt to keepe it out; or if they stand open, they are apt to let in vanity; which this Kingdome likes not; and therefore cannot abide to abide there neither, but vanisbeth away. And indeed, these are the Out-places; this Kingdome loves to be within us, as Christ saith, *The Kingdome of God is within you*: and wee have no place within us, fit to make the Seat of a Kingdome, but only our heart; and this indeed hath no back-doore to let it out, as the eare hath; nor no perculis to keepe it out, as the eye hath; but it hath a large entrance, and a boundlesse circuit; and therefore most fit to give this Kingdome entertainment. And yet, as fit as it is, God will not have it, unlesse wee give it him; and he will not have it so neither; unlesse wee give it him all: for it is against his Nature to have a Partner; and he cannot abide to heare of moities: either he must have all, or he hath nothing at all; to be a piece for God, and a piece for the world; is to be all for the world: to conclude God at all, is to exclude him from all. Wherefore, O my soule, mangle not thy heart in giving it to God, but give it him all: and thinke thy selfe happy that hee will take it all: for the more he possesseth it, the freer he makes it; the more hee dwelleth in it, the fairer hee builds it; the more he raigneth in it, the richer hee adomes it. O my Lord God, that thou wouldst come and dwell in my heart as the

Luke 17. 21.

owner of it, and reigne in my heart as the King of it: I should not then envie the Palaces of Princes, nor the Kingdomes of the earth: seeing I should have within my selfe a Palace and a Kingdome, not onely to equall, but farre to exceed them.

But what kinde of Kings will this Kingdome make us? Is it, as one saith, *Rex est qui metuit nihil?* and indeed, there is not such a King to be found amongst all the Princes of the earth: for, how is it possible they should be without feare; who have a sword hanging over their heads continually, but by a thread? yet such Kings shall we be made by the comming of this Kingdome. For whereof should wee be afraid? Of enemies? *but they shall be all subdued under our feet.* Of poverty? *But wee shall hunger and thirst no more.* Of nakednesse? *But the Sunne shall not burne us by day, nor the Moone by night.* Of sorrow? *But all teares shall be wiped away from our eyes.* Of death? *but mors ultra non dominabitur.* Yet all this will make us but negative Kings, and meere negation makes not happy: for happinesse is a positive thing, and puts us in a reall possession of all good things. And such happinesse too shall wee have by the comming of this Kingdome: for wherein, can we think, doth happinesse consist? If in dainty fare? we shall eate and drinke with Christ, at his Fathers Table. If in fine clothes? wee shall all be clothed in long white robes. If in curious Musicke? we shall heare the Quire of Angels continually singing. If in light? *Eugebimus sicut Sol.* If in knowledge? we shall know

Revel. 7. 16.

Psal. 121. 6.

Revel. 7. 17.

Revel. 6. 11.

know as we are knowne. It in dominion ? we shall judge the Angells. If in joy ? our joy shall be full, and none shall be able to take it from us. If in glorious sights ? we shall see the blessed face of God, which is the glory of all sights, the sight of all glory. O happy Kingdome ; O happy comming ; O happy wee to whom it shall come ; that we can never be attentive enough in praying ; never earnest enough in longing, that this Kingdome may come.

But doth not this Petition seeme to cast an eye upon the Jewes ; seeing it is not the Kings, but the Kingdomes comming that is here prayed for ? For, their King it was well enough knowne, was come : knowne by the Wisemens question : *Where is the King of the Jewes that was borne ?* Knowne by the peoples acclamation : *Hosanna, Blessed is the King of Israel, that cometh in the Name of the Lord.* Knowne by Pilates superscription : *Iesus Nazarenus Rex Iudeorum* : Thus their King they saw, but his Kingdome they saw not : For, how could they see that which was spirituall with carnall eyes ? neither indeed, can they ever come to see this Kingdome, unlesse this Kingdome come and visit them first. And is not this then a fit Petition for them also ? And if wee give way to this fancie of exposition ; it will not goe much astray from the former : seeing the comming of this Kingdome to the Jewes, is the immediate Forerunner of the comming of this King, to us that are Christians.

But it is time now to leave being Jewes and

1 Cor. 6. 3.
Iohn 15. 11.
Iohn 16. 22.

Matth. 2. 2.

Iohn 12. 13.

Revel. 6. 11.

Revel. 5. 4.

to pray for the comming not onely of the Kingdome, but of the King himselfe; that seeing in attire of humanity they knew him not; and in state of submission, they honoured him not: he would now come at length, in the brightnesse of his Diety; and in the greatnesse of his Sovereignty: that the eyes which scorned his humiliry, may be dazeled at his glory: and that they which refused the Haven of his mercy, may suffer shipwracke on the rocke of his justice. And to this end wee doe all of us set our hands and hearts to that supplication of thy Saints; who groaning under the burthen of their long deferred hope, doe continually with sighes present thee this Petition: *Come Lord Iesus, come quickly.* And if, O God, thou hast Corne behind to reape, which is not yet sowne: and stubble behinde to burne, which is not yet sprung: though with patience we will waite the season of thy pleasure, yet with prayer we will importune the hastening of thy Harvest: and though we be not worthy to open the Seales: yet wee cannot choose but be tempering with the waxe, that we long for no others comming but thine owne; and reckon nothing long a comming but thy Kingdome.

It is proper to this Petition; that where all the other have their present dispatches, and are put in possession of their suites, this onely lives in expectation; and is put off with a dilatory answer, for God knowes how long: yet is as well pleased with this expectation, as the others are with their present possessions: & therefore may justly

justly be called, the Petition of hope; but hope that makes not ashamed: seeing it consists not in the uncertaintnesse of the matter, but onely of the time.

Rom. 5. 5.

Next to the Saints in Heaven, are placed the Saints on earth: for, when it is said, *Thy Will be done in earth, as it is in Heaven*: is it not plainly the prayer of the faithfull living? seeing Christ himselfe, while he lived on earth; made use of this Petition, for our example: *Father if it be possible let this cup passe from me, yet not as I will; but as thou wilt.*

But may not this petition be thought superfluous; to pray for that which is, and will be done, whether we pray for it or no? For, *God doth whatsoever he will both in Heaven in Earth*: and who hath resisted his will? But we must consider, that we pray not for God, but to God for our selves; that having undone our selves by doing our owne will; wee may be repaired by doing of his Will; and not of his Will absolute, but of his Will in relation: Not when he commands, as when he said; *Let there be light*; but when he gives Commandements; as when hee said, *Thou shalt love the Lord thy God with all thy heart*: We therefore pray that this Will of his may be done of us, by our obedient and cheerefull acting it; and done in us, by our patient and thankfull suffering it; that concerning the first: we may dee, as the Captaines said to *Jeremy*; *Whether it be good or evil, we will obey the voyce of the Lord*; and concerning the latter, we may say

Psal. 135. 6.
Esay 14. 24.
& 46. 10.

Ier. 41. 6.

as

as *Eli* said : *It is the Lord, let him doe to me as seemeth good in his eyes.*

But if we understand it so : Doe we not then free the Petition, from being superfluous ; and charge it, with being impossible ? For if we understand it, of doing his Will actively : how is it possible for Earth to doe it, so well as Heaven ? and if of doing it passively : how is that done in Heaven at all ? and if we can finde an answer for this ; shall we not perhaps free it from being impossible ; by making it, to be either sleight or improvident ? for if we understand it, of doing his will, actively ; what great matter is it, for Earth to compare with Heaven ; seeing all impiety began first in Heaven ? And if of doing his Will passively : what doe we then with this Petition ; but call for justice to be done in Earth upon our selves ; as it was done in Heaven, upon the Angels ? But, O my soule, consider ; we say not, *Thy will be done in earth as it was*, but *as it is in Heaven* : for, it is true, there was once an Apostasie in Heaven ; but it was but once ; They which exalted themselves were cast downe, never to rise ; and the rest have continued in their uprightnesse, never to fall ; for Christ hath merited, as for us, to be purged from our sinnes, so for them, to be established in their holinesse ; and what he is to us, in restoring ; he is to them in confirming.

But shall wee make God so peremptory a Prince, as that his Will must stand for a Law ? Do we well to attribute that stile to God, which wee would scarce attribute to a just Prince ?

Sic

Sic volo, sic jubeo, stat pro ratione voluntas? Indeed, where the Will may be separated from Reason: this objection may be reasonable; but not with God: of whose Will, it cannot be so truly said, that it is ruled by Reason; as that it is the very rule of Reason: nothing being otherwise reasonable, but as it is conformable to his Will: and therefore hee gave reason to man, that hee might be capable to doe his Will: which because he hath not given to Beasts, they are not: all other things they can doe as well, if not better than men: They can make them Nests and Houses; and are better builders: They can hoord up and provide afore-hand: and are better husbands: They can prevent and circumvent; and are better politicians: They can extract the spirits of vegetables; and are better Alchymists: Onely doe the Will of God they cannot: and therefore how much a man applies himselfe to doe the Will of God; so much may he be said a reasonable Creature: but if once he leave to do that, he is presently compared to the Beasts that perish: and yet he is favoured in the comparision too: for, all things considered, man is certainly farre the more unreasonable: as appeares by Gods owne complaint: *The Oxe knowes his owner, and the Ass his Masters crib; but Israel hath not knowne; my people hath no understanding.* And though of the Will of God wee doe not alwaies know the reason; yet wee alwaies know there is a reason in it: unlesse, perhaps, wee shall speake more properly, that not reason is the rule of Gods Will; but either

Psalme 49. 10.
& 73. 21.

Esay 1. 3.

his Will is Rule to it selfe, as hee saith; *I will have mercy on whom I will have mercy*: or at least, some superiour Faculty farre above the capacity of our reason: of which it is said; *Who hath knowne the minde of God; or who hath beene his Counsellour?* We are not therefore to stand upon termes with God; and to examine or censure his Will, by any rule of our reason: (which if *Abraham* had done, he had never been the Father of the faithfull) but to make an absolute submission; and humbly to say: *Thy Will be done in earth, as it is in Heaven.*

But how can we be sure at any time of doing the Will of God; seeing God seemes oftentimes variable in his Will, and continues not alwaies in one mind? For was it not Gods Will, that the Israelites should offer him sacrifices? yet he tells them a while after; *They are an abomination to him.* Was it not Gods Will, that *Balaam* should goe to *Balak*? yet when *Balaam* saddled his Asse, and went; God sent his Angel to stop his Asse in the way: and hindred his going. Was it not Gods Will that *Moses* should number the people? yet when *David* numbred the people, God smote him with a heauey punishment. And how then is it possible to doe his Will, that is so variable; and so often changeth? O my soule, take heed: for in none of these, nor ever in any, is there any changeablenesse in God at all; all the change is in our selves. For God indeed appointed sacrifices to the Jewes that were but ceremonies, but he intended also the substance with them; when they there-

Esay. 1. 13.

Mal. 3. 6.

therefore offered not the sacrifices, that were substantiall; had not God just cause to refuse their sacrifices, that were onely ceremoniall? God indeed commanded *Balaam* to go to *Balak*; but when *Balaam* went with intent to curse Israel, whom God intended he should blesse, had not God just cause to hinder his journey? God indeed comanded *Moses* to number the people; that notice might be taken of their great deliverance; but when *David* numbred them to ground a confidence upon them; had not God just cause, though not to punish his right numbering, yet to punish his wrong confidence? For, to doe the Will of God, consists not so much in the act, as in the end of doing it: otherwise we should be like *Jehu*; who did the Will of God indeed, in destroying the house of *Ahab*: but hee had his owne ends in it, to establish the Kingdome to himselfe. Wee must not therefore thinke of doing God Will, as Politicians; mingling our owne ends with Gods Will; but wee must doe it as Angels, simply and purely: wee must doe it, onely that wee may doe it; so doe his Will, that we may doe the intent of his Will: and thus, if wee doe the Will of God, wee shall find him alwaies one and the same; and no variableness in him at all, nor shadow of change.

Wee make a Petition here, that Gods Will may be done; but should wee not have made a Petition; first, that it might be knowne? as *David* prayed; *That thy Way may be knowne upon earth*: for untill we know it, how can we doe it?

Psal. 67. 1.
Col. 3. 9.

and how doe wee now know it, seeing it seemes to many to be yet *sub Iudicio*: and so great controverſie and diviſion about it; as if the deſcending of the Holy Ghost in fiery and cloven tongues, had beene of purpoſe to foreſhew the fiery diviſion, that ſhould after follow in the tongues of the Church. But ſhould we not conſider that all Gods Law is fulfilled in our love, and while in doubtfull controverſies wee contend what his Will is; of this wee be ſure, that his Will is not that wee ſhould contend. And doe wee not find it true, that *Nimium Altercando veritas amittitur*; the very heat of diſputation, makes our judgements, as it were, to warp? that though David ſaid well; *The Zeale of Gods Houſe had eaten him up*: yet we cannot ſay well, the zeale of Gods cauſe hath eaten up our underſtanding.

But let it be granted, that wee are ſatiſfied, concerning the knowledge of his Will; ſeeing we have an Oracle for it, Gods Word is a Lanthorne to our feet, and a Light to our path: yet what reaſon have wee to pray, that it may be done in earth, as it is in Heaven? For, what doe wee know how it is done in Heaven? and ſo we pray, wee know not for what. But doe wee not know, that there are none in Heaven but Saints & Angels; who are all miniſtring ſpirits: and being ſpirits, muſt needs ſerve God in ſpirit: and Chriſt fetcheth this argument higher, that *God himſelfe is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and truth*. If then wee worſhip God in ſpirit and truth,

Pla. 69. 9.

Pla. 119. 105.

Iohn 4. 24.

truth, we doe his *Will* in earth as it is in Heaven.

It is not enough to believe Gods Will; as David said, *I have believed thy Commandements*; For, *the devells believe and tremble*. Nor to remember his Will: as he also said, *I will never forget thy Precepts*: For such was he, of whom God complains; *What hast thou to doe to declare mine Ordinances, seeing thou hatest to be reformed?* Nor to approve his Will, as David also said, *All thy Commandements are true, and I know, O God, that thy Judgements are right*: for, this the Israelites did to Moses, when they received the Law: *All that the Lord hath commanded we will doe*, but yet did it not. Nor to love his Will; as he also said: *O how I do love thy Law*! for, Peter was not without love to Christ, even then when hee denied him. All these are good steps, but they goe not farre enough: they are but as to looke our face in a Glasse, and so be gone. There is no good to be done with God, without doing good: and therefore David after these, useth alwaies to adde: *It is my meditation continually; and I have refrained my feet from every evill way, that I might keepe thy Word*: and if the nature of our earthen vessels be such, that it will not keepe this water of life untainted, and in the native purenesse; yet it shall be accepted of God; if we goe forward, and can truely say with David; *I have applied my heart to fulfill thy Statutes alwaies, even unto the end: and I desire to doe thy Will, O God*. For if unfainedly and seriously wee apply our hearts to fulfill his Lawes, and desire to doe his Will, and doe it to our power; this very apply-

Psal. 119. 66.

Psal. 50. 16.

Exod. 19. 8.

Psal. 110. 112.

ing shall be counted a fulfilling; this desire shall be reckoned for a deed; and then, we shall doe his *Will in earth as it is in Heaven.*

But whether doe wee make this Petition, in behalfe of the Will of God, to have that enlarged; or in behalfe of the earth, to have that exalted? for it seemes appliable to both senses. But alas, what enlargement would it be to the Will of God, which is now already done in Heaven; to have it also to be done in earth? For what is it to adde earth to Heaven; but to adde, as it were, a drop to the Sea? But it is a great exaltation to the earth; to have the Will of God done in it, as it is in Heaven: seeing to have power to doe the Will of God is the largest franchise that can be granted of God; and if it might be fully enjoyed, would make the earth an equall match with Heaven. But though it be now prayed for: yet it cannot be expected, till the time come of which S^r. Peter speakes: *We expect a new Heaven, and a new earth, wherein dwelleth righteousness:* for then Heaven and earth shall be even matches: and it will be a new world; and newes indeede; to have righteousness dwell here, where dwelleth nothing now but cruelty and oppression. For alas, poore earth, Thou art condemned for man, to Thornes and Thistles; and in revenge thereof, thou bringest forth men, full of Thistles and Thornes: that as thou scratchest and tearest them, so they scratch and teare one another: and there will be no help for this, till the time come, that the Creature also shall be delivered from

1 Pet. 3. 13.

Psal. 14. 3. 4.

Esay 1. 23.

Micab. 7. 1.

Rom. 8. 21.

from the bondage of corruption, into the glorious liberty of the Sonnes of God : and then will be the full accomplishment of this Petition.

By this Petition, we know that Gods Will is done in Heaven; and here wee pray, it may be done in earth : but seeing the Petition is chiefly referred to the honour of God; why doe we not pray it may be done in hell also? seeing hell is a large and spacious place : as it is said, *Tophet is made deepe and large* : for by leaving this out, we leave out a spacious circuit, where his Will may be done; and so abridge him in the extent of his command. But is it not that wee therefore pray not, his Will may be done in hell; because indeed there are no doers there, but all sufferers; they are all there in bonds, and bound from action : and if wee should understand it of doing his Will passively; by suffering patiently; that cannot be done there neither : seeing impatience is either one of their Torments: or one of their tormenters. Wee justly therefore name not that place in our Prayer : because there are no persons in it that are capable of our Prayer. And yet God hath a Will that is done evert there, enough for his honour; *Voluntas beneplaciti* : Not that he is pleased with the damned : but that hee is pleased with their damnation. But wee meddle not with this Will; and therefore meddle not with this place, where there is no other will done.

Wee learne by this Petition, what it is wee must doe, when we come to Heaven; and doth not this make men carelesse, whether ever they come

Isay 30. 33.

come

Cant. 1. 10.

Cant. 4. 13.

come there, or no? for seeing the Will of God is so unpleasing a thing to doe here; how can they thinke it will be any better: or be ere a whit mended to doe it there? and therefore if there be nothing gotten, by going to Heaven; but doing of Gods Will: they thinke themselves better as they are; and would be glad to tarry here still; where they may doe their owne wills. But O my soule; is not this to be starke dead in sin? For, if there were any sense of life; or any life of sense remaining in us; wee could not choose but see the beauty, and taste the sweetnesse, and smell the Odour, of doing Gods Will. *Sweeter, saith David, than the hony, or the hony combe. More beautifull, saith Salomon, than the rows of Jewells; or than chaines of Gold. More fragrant, saith he also; than an Orchard of Pomegranats; or than Myrrhe and Aloes with all the spices.* O thou eternall Light, and Life of all things; so enlighten the eyes, and quicken the senses of my soule and body; that I may both see the Beauty; and taste the sweetnesse of doing thy Will: I shall not then need any greater motives of longing to be in Heaven; than that I may be as able, as willing; (who now am scarce willing, but altogether unable) to doe thy Will.

But why doe we pray that Gods Will may be done in earth; which is done in earth already: and that by Creatures; which one would think, were never able to doe it? He hath set bounds to the Sea, which it must not passe, and the Sea, as raging as it is, and provoked by all the Rivers of the earth, that come running into it,

it, as it were for the nonce; to make it passe his bounds; yet keepe it selfe precisely within the limits. Hee hath appointed the earth to stand still, and not to move; and the earth though but hanging in the aire, and nothing at all to hang upon; yet offers not so much as once to stirre. Hee hath charged the Trees, to bring forth fruit: and the Trees, though even killed with cold of Winter, and threatened with tempests of the Spring; yet take heart to come forth; and seeme to rejoyce, they can doe as they are bidden. The very Beasts, though never so wilde and savage, yet observe the properties of their kinde; and none of them encroach upon the qualities of another. And why all this, but onely to doe the Will of God? And that, which may seeme more strange; the Flowers come out of the dirty earth; and yet how neate, and cleane? Out of the unsavory earth; and yet how fresh and fragrant? Out of the lowre earth; and yet how mellifluous and sweete; Out of the duskyish earth: and yet how Orient and Vermilian? Out of the unshapen earth; and yet in what dainty shapes? in what curious formes? in what enammelings and Dyapers of beauty? as if the earth would shew, that for all her being cursed; shee had something yet of Paradise left: and why all this, but only to doe the Will of God? And why then should there be complaining, as though the Will
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of God, were not done in earth? O wretched man; it is onely thy selfe that is out of tune in this harmony: Man that should be best, is of all the worst: that should be cleanest, is of all the foulest: that should be most beautifull, is of all the most deformed; most full of graces, yet most voyd of grace: of most understanding to direct his will, yet of least will to follow the direction of understanding: Man, endued with celestiall qualities; yet leaves them all, to encroach upon the qualities of every Beast; upon the obscenity of Swine in drunkenness; upon the greediness of Cormorants, in covetousness; upon the craftiness of Foxes in fraud: upon the cruelty of Tygers, in malice: as if hee would strive to exceede his first Parents in transgressing; and try whether God had any greater punishment left, then casting out of Paradise, that if Christ would have served us in our kinde, and as wee deserve: hee needed not have gone for patternes to Heaven, hee might have found patternes good enough for us, amongst the meanest Creatures of the Earth; and as hee told the Pharisees; the Queene of the South should rise up against them in Judgement; so hee might have told us, the Flowers, the Trees, the Beasts, shall all rise up in Judgement against man: that wee had more neede to say: *O that my head were Waters; and mine eyes a Fountaine of teares, that I might weepe day*

day and night : then after Trees and Beasts have done Gods Will ; to come after them all, with but onely saying ; Thy Will be done in earth as it is in Heaven.

But how doe these Petitions hang together ? Or how is not this, directly contrary to that which went before ? For, there wee desire a Kingdome, that wee may doe what wee list : and here wee desire subjection, and to be at anothers command. Yet here is no contrariety : for there wee desire to raigne over our owne wills ; and here wee desire to be subject to his Will : and this subjection, is our true reigning ; this service, our perfect freedome. Or is it not rather a straighter Obligation ? For by the comming of his Kingdome, wee may be thought onely subjects at large ; but by submitting our selves to his Will ; wee are servants by vow : that seemes to referre to Gods promise to the Israelites : *Tee shall be to mee a Kingdome of Priests, and an holy Nation :* this seemes to referre to the peoples answer to God ; *All that the Lord hath spoken wee will doe.* And so there is no contrariety betweene the Petitions ; but the latter is a consecratory to the former.

Exod. 19. 6.

But is it not rather, that wee overshoot our selves ; and make it here a sute to be made bond-slaves ? for what is it but slavery, when wee can never have our wills, but must live alwaies subject to the will of another ?

ther? especially, where there is so great an antipathy, as betweene Gods Will and ours? But O my soule, consider how wretched a thing thine owne will is! how blessed a thing the Will of God is! and be not here a Dogmatist; but an Emphyricke rather; harken not to thy reason; which oftentimes is but a Parasite to thy sense; but looke upon experience, which rightly discerned; will make thee alwaies to discern the right. Hath not misery alwaies followed the doing of our owne will? happinesse alwaies the doing of Gods Will? Our first Parents left Gods Will, to doe their owne will, in eating the forbidden fruit; and what fruit followed, but the utter undoing of themselves, and all their followers? *Cain* left Gods Will, to doe his owne will; in killing his brother; and what became of him? but that hee became a Vagabond; lived like a Beast; and came at last to be killed for a Beast? *Saul* left Gods Will, to doe his owne will, in sparing *Agag*, and the fat of the sheepe; and what was the issue; but the utter destruction of himselfe, and all his issue? But looke now upon those who have gone the other way; and see how they have proved: *Abraham* left his owne will to doe Gods Will, in offering to sacrifice his onely sonne; and was it not his making; and made him the Father of the faithfull? *Joseph* left his owne will to doe Gods Will; in not embracing the embraces of his Mistresse: and was

Thy Will be done, &c.

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was it not his making; and made all *Egypt* embrace him for their Master? *Daniel* left his owne will to doe Gods Will; in bowing his knee to God against the decree of the King of *Persia*; and was it not his making, and made all *Persia* bow their knees to him? O wretch that I am! I now see how unhappy I am, that I have a will; yet cannot but thinke my selfe happy for having a will: For, if I had not a will, I could not love God; and having a will, I cannot love him as I should: for my will is divided, and cannot love him entirely: my will is corrupt, and cannot love him sincerely: my will is wavering, and cannot love him constantly: for I am not Master of my will, nor ever shall be, nor ever can be; unlesse thy Will, O God, come, and helpe mee to master it: That it is not the making of the Petition, that makes us to be bondslaves; but it is our being bondslaves, that makes us make the Petition; as having no other way to recover our freedome, but onely the vertue of this Petition; *Thy Will be done in Earth, as it is in Heaven.*

To doe the Will of God, as it is done in Heaven; is not onely to doe it fully for the matter; but with delight for the manner: and therefore *David* describing a godly man, is not contented to say onely; *That he walked not in the counsell of the ungodly*: but hee addeth, *And his delight is in the Law of the Lord.* For without this delight, there is no doing it like

Ierem. 10. 13.
& 24. 7.

Ierem. 3. 7.

Ierem. 3. 20.
Lam. 5. 21.

Esay 40. 10.

the Angells; who are therefore, perhaps, said continually to be singing. And to quicken us the more to this Angelicall perfection; we may consider, that the delight that is taken in God, and in the doing of his Will, doth infinitely exceede the delight of all other objects. Godlinesse is the perfecting of the soule; and seeing every thing delights most in it's owne perfection, it must needs be, that the chiefe delight of the soule, is godlinesse. And therefore, where the minde is not sensible of this delight, it shewes plainly, that the soule is degenerated into a grosse corruption, and stupidity. For if wee did but see a glimpse of this in the native purenesse: it would plainly make appeare, all worldly lustres to be but staines; all earthly pleasures to be very paines. O Lord God, let it be the pleasure of thy Will; that I may take pleasure in doing thy Will; for unlesse it be thy pleasure, it can never be my will: For, though wee may be good followers, yet wee are no good beginners: and therefore, though it please thee to say, *Turne unto mee, and I will turne unto you*; as though wee should begin first; yet wee are faine to returne it backe, and say: *Turne us, O Lord, and we shall be turned*; for, wee, God knowes, are too unwealdy, to turne us of our selves; *It must be done by strong hand, and none hath strength enough to doe it; but thou, O God, who art the God of strength*. And if wee would strive as much with the Angels for holinesse; as wee doe with men, for place and dignity:

dignity: we should find God as ready to take our parts, as he was to take our nature; and by such a help of such a helper, we should be able to make good our saying, *Thy Will be done in earth as it is in Heaven.*

Wee may know what it is to doe Gods Will in earth, as it is in Heaven: by that which Saint *John* tells of the foure and twenty Elders, *That they cast downe their crownes before the Throne of God, saying; Thou art worthy, O God, to receive Glory, and Honour, and Power:* for so we must doe by our wills, which are indeed our Crownes; cast them downe, and resigne them up to God; but cast them downe, not cast them away; resigne them, but yet retaine them: for without wills of our owne, we can never doe Gods Will: unwilling service is never acceptable: as Saint *Paul* saith, *If I doe it willingly, I have a reward:* and thus, if wee can have wills of our owne, and yet not doe our owne wills, if wee can willingly renounce our owne wills, and take Gods Will in their roome, and make it our owne will; wee shall then doe with our wills, as the Elders did with their Crownes; and then wee shall doe Gods Will, as it is done in Heaven.

It is a hard matter oftentimes for flesh and blood, to say this Petition: For, could our first Parents well say it, when they were cast out of Paradise? Nay, did the Apostles (who were something more than flesh and blood) well say it, when Christ told them
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Revel. 4. 10.

1 Cor. 9. 17.

Iohu 16. 17.

of his departure from them? yet see the weaknesse of judgements; the darkenesse of our understandings: This casting out of Paradise, was through Gods grace, and occasion of attaining to a farre better Paradise: For, if they had tarried there still, the Sonne of God had never come into the world: this departing of Christ from them, was a meanes of his comming neerer to them: for if hee had not departed, the holy Ghost had not come. And thus the two greatest seeming crosses that possible could be, proved the two greatest real blessings that could be possible. And what account then can be made of these petty crosses, or of these petty blessings, which happen daily to us in this world? Surely in prosperities, wee may well moderate our selves with this feare; that they doe but prepare a way for us to greater crosses; and in adversitie, wee may well comfort our selves with this hope; that they doe but prepare a way for us, to greater blessings. Let us therefore endeavour alwaies and doe our best, that the best may happen; but let us alwaies thinke that best whatsoever happens: so wee shall neither clip the wings of hope, for the future; and wee shall give patience a firme ground to stand upon for the present; and let us remember, that as it hath beene said of old: *Periissemus nisi Periissemus*: so it hath beene observed of old; *Tolluntur in altum, ut lapsu graviore ruant*: that if wee give experience leave to speake the truth: Shee will

will tell us, There is not a weaker threatner, nor a stronger flatterer than Fortune is; and therefore we can never have any just cause to hinder us from saying; *Thy Will be done in earth, as it is in Heaven.*

It is a fearefull thing to make this a Petition to God; if we doe not withall, make it a rule to our selves, that all the actions of our life, may be squared by it. And therefore, O my soule; if matter of profit be offered to thee; lay it to this Rule; whether it be according to the Will of God, or no: for if it be not, what great advantage soever it make shew of, account it but losse. If matter of honour be offered unto thee; lay it to this Rule, whether it be according to the Will of God, or no: for if it be not, what great advancement soever it pretend; account it but shame. If matter of pleasure be offered unto thee; lay it to this Rule; whether it be according to the Will of God or no: for if it be not; what pleasing suggestion soever it hath; account it but misery. It was conceived by *Ahab*; that it would be for his profit, to buy *Naboths* Vinyard; but when he would not lay it to this Rule; hee paid for his purchase, with his blood to Dogs. It was pretended to *Pharaoh*; that it would be for his honor, to pursue the Israelites; but when he would not lay it to this Rule; he perished himselfe, and all his host, in the red Sea. It was suggested to *Salomon*, that it would be for his pleasure, to entertaine the love of strange women; but when he would not lay it to this Rule: God

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laid it to his charge, both raising up adversaries against himselfe, and renting the Kingdome from his son to his servant. We must first therefore endeavour to make it a Rule to our selves; and then wee may safely make it a Petition to God; otherwise, if wee say to God, *Thy Will be done*, and intend not to doe it; wee shall but turne the Petition from active into passive: Gods Will into his anger; and draw it downe to be done upon us in earth; as it was done in Heaven upon the Angells.

Many can say this Petition devoutly enough, so long as they understand it not; but when they are told how Christ said it, *Not my will, but thy Will*; and thereby come to know, that to pray for doing of Gods Will, is to pray against doing their owne wills; against their unlawfull lusts; against their covetous desires; against their ambitious designes; against their malicious practices, and such like; then it strikes cold to their hearts; their tongues cleave to the roofof their mouthes; and they could wish the Petition might never be made. But he that understands it, and yet stands to it; he that speakes it more from his heart than with his tongue; hee that is resolv'd to say it, because he saith, as he is resolv'd; this man makes it a prayer for himselfe, and a Hallelujah to God; and shall reape the fruit of both in the due time: to the other, it proves but as the sacrifice of fooles; and if it make a noyse, it is but as the tinckling of a Cimball; a Musicke, at which God stops his Eares,

Eaſes, onely the Divell makes himſelfe merry.

But doe wee not by ſaying this Petition, ſeeme to forget both God, and our ſelves? For, is not God moſt juſt? are wee not moſt ſinfull? and what can be the Will of a juſt God to heynous ſinners, but wrath and indignation? and will we pray that the Violls of Gods wrath may be powred downe upon us? It is true; we come afterwards, and ſay; *Forgive us our trefpaſſes*; if this had beene ſaid firſt; and we had firſt obtained a pardon of our ſinnes we might then with ſome confidence have ſaid; *thy Will be done*; but whileſt wee are in our ſinnes; and not ſo much as a pardon asked; to come now with this Petition, and to put our ſelves boldly upon Gods Juſtice; what can it ſeeme to argue, but great precipitation and inconfiderate raſhneſſe? But is it not, that this Petition is alſo one of our Hallelujahs to God; and a Petition made by way of Hallelujah, ſeemes of all other the moſt effectuell? although what need wee goe ſo high, ſeeing wee have familiar reaſon enough beſide? For, what danger can there be, in ſaying, *Thy Will be done*; having ſaid before, *Our Father which art in Heaven*? For wee come not now as ſtrangers to a Judge; but as children to a Father; and that which is more, to a mercifull Father; and that which is moſt of all, to a moſt mercifull Father; and which is more than that moſt, to a mercifull Father, who is Father of all mercy, and of mercy to all: and yet this is not all: for may we

Wisd. 11. 25.

Iam. 1. 18.

not observe, that wee pray indeed, that Gods Will may be done in earth; but how? *as it is in Heaven.* And how is it done in Heaven, but in bounty and in mercy? For, even the heavens, and even the Angells themselves, have need of Gods mercy; as it is said, *His mercy is over all his workes.* And upon this Foundation of Gods mercy, wee may build our assurance, that Gods Will is not then done, when his creatures are undone; but that, as it was his pleasure at first to make us; so it is his pleasure still to preserve us: and as from his everlasting Will, we all have our life, so by his Will, wee should all have everlasting life. When as yet we were not; his Will was, we should be: Now that we are, his Will is we should be holy. And if any man sinne, his Will is, he should repent; and if any man repent, his Will is, he should be saved. Let this Will, O Lord, be as thy last Will; which yet can come but as a streame from the Fountaine of thy first Will: For, as it was merely thy Will, that at first made thee to make us; so it is merely thy Will, that must make us to be holy; that must make us to repent, that must make us to be saved. These wills in God, are as the chaine of his mercy; whereof every linke is fastened to one another; and all of them firmly fastened upon us, unlesse by the violence of our sins, and the sinfulness of our wills, wee doe wilfully breake them. O God, so frame our wills, that they may be fit linkes to be fastened to this chaine of thy Will; that

as one linke drawne on, drawes on another ; so our spirits, being guided by thy grace, may be guides to our flesh ; and that our flesh, as living by thee, may live to thee ; knowing, that though the way of thy Will may be troublesome in the going ; yet the journey shall be comfortable in the ending ; and though it be the secret of thy Will, that in doing it we shall meete with many crosses ; yet it is the purpose of thy Will, that by doing it, we shall purchase many joyes ; and therefore can have no cause to make us afraid to say ; *Thy Will be done in earth, as it is in Heaven.*

But is it not too great a boldnesse in this Petition ; that where all the other make suite for great, yet possible things ; this onely makes a suite which is impossible ? for how can earth bring forth as good fruit as Heaven ? how can men performe as perfect duties as the Angells ? Indeed not in equality, but in similitude : Not to doe as well as they ; but to doe our best, as well as they : Not that our vessells can be as bright as theirs, but be as cleane ; and not hold as much, but be as full. And even this cleannessesse ; and even this fulnesse not of our selves : For what cleannessesse can there be in dirt ? or what fulnesse in vessells that are full of holes ? and such we are all of us, not onely *ex humo*, but *ex limo*, and *Pleni rimarum* ; quenching the Spirit as fast as it is kindled ; all our cleannessesse is in him ; to whom we say, *Purge me with Hyssop, and I shall be cleane* ; all our fulnesse from him ; of

whom it is said ; *Of his fulnesse wee have all received.* Hee onely that hath set us the taske, can give us the power ; and by him we may attaine to that of Saint Paul ; *I can doe all things in him that comforteth mee :* for by the comfort of this Comforter, it may be possible to make the Petition possible ; *Thy will be done in earth, as it is in Heaven.*

Marth. 5. 48.

But if it be *onely* in similitude ; why doe we pray onely to be like the Angells : and pray not rather, to be like God himselfe ? as Christ would have us : *Be yee holy, as your heavenly Father is holy : Be yee perfect, as he is perfect :* for now we make a prayer that comes short of Christs Precept. Is it not that the perfectest patternes that can be, are in both places propounded to us ? and therefore here, where it is matter of obedience ; the Angells are our patternes ; of whom David saith, *Praise the Lord all yee his Angells ; that doe his Commandement, in obeying the voyce of his Word :* but this patterne God cannot be, seeing obedience cannot be, where there is no superior : but where it is matter of holinesse or perfection ; there God must be our patterne ; and therefore wee justly forbear to speake of Angels ; where we have a patterne to speake of in God himselfe. O Lord God, if I cannot be like thee in holinesse ; yet let me be like the Angels in obedience : and if I can attaine to neither, let me at least aspire to both ; and what I want in power, and performance ; make mee to supply with vowes and prayer.

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The time was, when Angells might have envied man for his happinesse : but now man hath just cause, (if any cause can be just) to envie Angells for their happinesse : for what happinesse can be greater, than to be made patternes of holinesse ; and that by God, to the Image of God ? by the Sonne of God, to the Sonnes of God ? But, O blessed Spirits, wee envie you not, but admire you rather : For, why should wee envie you for continuing holly ; who pittie us for not continuing ? and not onely pittie us, but doe your best to relieve us ? And how can wee choose, but admire you for patternes ; who so farre exceed the proportion of patternes ? Patternes are but examples, but you are also assistants : Patternes doe but lie before us, but you pitch your Tents round about us : Patternes doe but light us to the likenesse, but you delight, to have us be like you : And how then can wee envie you for being our betters : who envie not us, to become your equalls ? O blessed Spirits, wee envie you not, but admire you rather ; and willingly, not onely accept you for our patternes ; but under Christ, acknowledge you for our Guardians.

And here now seemes a fit place to sit downe and wonder, at the unspeakeable love and bounty of God expressed towards us in these three Petitions : For by the first wee are assured of eternity : by the second, of a Kingdome : by the third, to be like the Angells :
or,

Mal. 3. 14.

Esay 61. 3.

or, if wee like it better to say; By the first, we are informed what wee shall be, as Angells. By the second, what wee shall have; A Kingdome. By the third, what wee shall doe; The Will of God. These are blessings worthy to come from a heavenly Father; these are rewards which worthily become a bountifull Master. And now let the Swine (flesh and blood) goe murmur against God, that he is a hard Father; and a bad Master: and that there is no profit in serving him; because hee gives them not the mire of the World to wallow in; as though hee had no other way to expresse his favours, but by clods of earth: But doe thou, O my soule, meditate upon these Petitions; and in them, upon these blessings; and in these, upon the infinite love and bounty of God: and thinke how happy thou art to have such a Father; how much thou art bound to love such a Master: and thinke not much to love him with thy whole heart: seeing he hath blessings to bestow upon thee which cannot enter into thy heart: thinke not much to submit thy selfe wholly to his Will; seeing his Will is, to give thee beauty for ashes: the Oyle of gladnesse for mourning; that we shall ever finde it a most happy thing for us to say; *Thy Will be done in Earth, as it is in Heaven.*

It is proper to this Petition; that where the other seeme to waite at Gods Throne; this onely waites at his footstoolle: and where the
other,

other, sing onely the high note, *Glory be to God on high*: this seemes to adde a Base; saying, *In Earth as it is in Heaven*. And it may justly be called the Petition of obedience; seeing all the other have their ends in enjoying; this onely hath no end, but in obeying.

Next to these, as I may say, of the higher House; come in the commons: and first, takes place a generality, as it were a corporation: for when it is said; *Give us this day our daily bread*: is it not plainely the Prayer of all living creatures? whether living the life reasonable: or the life sensitive; or even the life onely vegetative? For of unreasonable creatures, it is said; *The Lyons seeke their meate at God, and the young Ravens call upon him, and hee feedeth them*. And of vegetables, it is manifest, that though the Corne give bread to us; yet God gives bread to the Corne, by his dewes from Heaven. And even the Angells, though they have no bodies, yet they have their bread too; of which it is said, *Man did eate the bread of Angells*; and of all together, it is said; *All things looke up to thee, and thou givest them meate in due season; thou openest thy hand, and fillest with thy blessing every living creature*. But as these severall kinds of creatures may be conceived to have their severall waies in making use of this Petition: so man, as the summary of them all, partakes with all of them in all the waies of using it. He partakes in using it, with the vegetables, by indigence of Nature:

Psal. 104. 21.

Psal. 147. 9.

Psal. 63. 9.

Hos. 2. 22.

Psal. 78. 25.

Psal. 145. 15.

Hee partakes in using it, with the Beasts; by appetite of sense: Hee partakes in using it, with the Angells; by acknowledgement of the Authour, and thanksgiving for their preservation; as may be thought included in their Allelujah. In the two former, it is the prayer of nature: In the latter, of grace; which therefore ought chiefly to be intended, lest seeking *only* to feed our bodies, God send leannesse into our soules.

This Petition of asking bread, is placed here in the midst of these Petitions; not as some carnall man would thinke, to serve as a baite in the midst of a journey; nor yet as some worldly man would thinke, lest if wee should speake of our trespasses first, wee might haply be denied it; but therefore it is placed here betweene Saints and sinners, to shew, that temporall blessings are distributed indifferently to them both; and that they lie as the commons of Gods generall goodnesse; not as the severalls of his speciaall favour. Or may it not give us to observe, that it stands below the Petition of Saints, to shew that temporall blessings are below their consideration; and that with them, the doing of Gods Will, is before the providing for their owne necessities: but it stands above the Petition of sinners, to shew, that temporall benefits are the highest of their thoughts; and that they set them before even their very salvation.

God made the world without stuffe: and he
could

could nourish man without food : but as his pleasure was, to make man of the dust of the earth : so his pleasure is, to feed man with the fruit of the earth ; that she which was the mother, might also be the nource : and that seeing from whence we are come ; and feeling to what we are come ; we might have within our selves continuall remembrancers, to put us in minde of what wee have need to have, and of whom we have need to aske.

Thou, O God, hast given this life to man, for a time of triall ; and thou hast placed man in this life in state of frailty ; that leaving him in distresse, thou maist see what succour hee will seeke ; and lest it should be no fault in him, to forget thee, if he had no use of thee ; thou hast laid a necessity upon him to make him remember thee. Thou hast enough, O Lord, to give to every one enough ; and thy skill serves thee, to serve all alike ; but thy pleasure is, to weigh thy gifts unto us in uneven scales ; for the revealing and triall of some repining, and others ingratitude ; and for the triall and exercise of some patience, and others charity.

This prayer for bread ; seemes to be a Petition preferred by the stomacke ; or at least, for the stomacke. For, all other parts of the body, have, as I may say, their certaine revenues, and have all of them provision brought in continually ; only the stomacke is a day-labourer ; and hath nothing to live on, but what it can get abroad, from day to day : and if it misse but a

day, the whole body fares the worse for it, God knowes how long after. And is not this now, a glasse of our mortality? seeing our stocke of life lies all in the hands of the stomacke: and yet the stomacke hath nothing but what it gets with the hands? Or is it not a glasse rather for our pride? seeing all the strength and beauty of our bodies, (of which we are so proud) have yet no other maintenance, than what they receive from this one poore day-labourer, the stomacke? but most of all; is it not a glasse of Gods bounty? for if we have as good a stomacke to make the Petition, as the Petition is of purpose made for the stomacke: wee may live as happily by this daily almes, as others doe with their full barnes: seeing God gives plentifully to all that aske; not onely beyond their askings, but oftentimes beyond their desiring: especially when they aske as the stomack doth here, not for wantonnesse, but for want.

But is it not a Petition of Idlenesse; to thinke to have that of God by prayer, which must be had by our owne policies, and labours? For, who ever reaped, that did not sow? who ever gathered fruit that did not plant? and what bread should *Jacob* have had, if he had not bestird him, with his father in Law, *Laban*? It is true indeed, *Jacob* tooke care for his living, but he had made his way to God by prayer; when he made his prayer to God upon the way; and vowed his vow; *If God will give me bread to eat, and rayment to put on; then shall the Lord be my God.*

Gen. 28.20.

God: for otherwise hee might have laid his sticks in his Ewes troughes long enough; before his flockes should ever have had such strange increase. For, when God gives us our bread; it comes easily to us, because our labours are successfull; and leave us fresh to the enjoyings; but when we think to have it only by our labour; it tires out our spirits; we make our selves but Silke-wormes, and spin our selves to death. When we have bread of Gods giving; there comes a blessing with it: It is not onely *Noster*, but *Nobis*; not onely ours, but for our good; but when wee have it, by sacrificing to our nets; God blowes upon it; wee plant the Vineyard, and another eats the Grapes. When God gives us our bread, it turnes to good nourishment, and is a staffe of life unto us; but when it is gotten, as *Gebezi* got gifts of *Naaman*; It breeds ill blood, and turnes to a leprosie.

Hab. 1. 16.

There are some that possesse their daily bread, and yet enjoy it not; of such *Salomon* speakes; *God gives them riches and honours, but give them no power to eate thereof*; and such a one was *Nabal*. There are some that enjoy their daily bread, and yet possesse it not; and such were the Apostles; as having all things, and yet possessing nothing. There are some that possesse it, and enjoy it both: of whom *Salomon* also saith; *There is nothing better for a man, than to eate and drinke; and let his soule enjoy good in his labour*; and such a one was *Abraham*: and there are some that neither possesse it, nor enjoy it;

Eccles. 6. 3.

and such are such as *Lazarus*. Yet are these men, as miserable as they seeme, in better case than those that possesse it, and enjoy it not; for these have at least, the comfort of Hope; but those may have the Hope; but shall never have the comfort of *Abraham's* bosome.

But why should we use this word of Giving? for if it be our due; why should we not aske it, by the word of Paying? and is it not our due, when we have deserved it? and have wee not deserved it by the great services we have done to God in the former Petitions? O my soule, all this is but proud flesh; there is no soundnesse at all in it; For all which thou hast done, *The hallowing his Name: The advancing his Kingdom: The doing his Will;* All is but the tribute due unto him: and is a Prince indebted to his subject for paying him his Tribute? And such is our case with God; all we can doe is but to pay him his Tribute: wee cannot deserve so much as a bit of bread; either wee must have it of his free gift, or not at all. Wherefore, O my soule, make much of this word Giving; and give it not over in any wise; but account it the greatest strength of thy Title; the best Title of thy Tenure, for if thou looke for any thing at Gods hands, unlesse by his free gift, thou mistakest thy case cleane; and maist stand without dores, amongst the foolish Virgins. For are there not many that spend the day in carefulnesse, and the night in watchfulnesse, and yet thrive not? many that tire their bones with labour,

bour, and their braines with contriving, and yet prosper not? Many, that doe nothing else, but adde and multiply, and yet increase not? and all because they seeke to have that by purchase which must be had by gift; and strive, as it were, to extort that from God by violence; which is not to be obtained but by prayer. When yee want it, aske God for it; and he will give it; when yee have it, thanke God for it, and he will blesse it; such is the kindnesse of his love, and the franknesse of his bounty; that if we aske him, hee counts it a desert; and if wee thanke him, he takes it for a recompence.

This is one way, and a perfect one, for getting of bread, by praying for it; yet *Salomon* telleth us of another, a more active way; which yet hath its force from this: *Cast thy bread upon the waters, and after many daies thou shalt finde it.* For, indeed, as poore men stand begging at rich mens gates; so rich men stand begging at Gods gate: and the next way to receive it, is to give it; and if they will have their need helped; and their hunger filled: they must helpe the needy, and fill the hungry.

In this Petition, there is nothing to be scene, but bread to be put in our mouthes; yet here is a bridle to put in our mouthes withall: for, what we ought not to pray for, we ought not to desire; but we are taught to pray onely for necessities: and therefore to restraine our selves from desiring superfluities. The worldly man would know, why asking riches he continueth poore?

Eccle. 11. 1.

poore? and why asking honours, he continueth base? Know, O foole, that with asking thou speedest not, because with faith thou askest not; for faith asketh not for superfluities, but for necessities; not wherewith to satisfie the flesh, which having never so much, hath never enough; but wherewith to content the minde; which, the greater it is, with the lesse it is contented.

Many doubts may be raised by gracelesse fancies about this Petition; some may thinke it an absolute discharge from Fasting; and that we may gather from hence, that wee need not to fast at all: For fasting is an abstinence from meate one whole day at least: and here wee aske bread for every day; and we should never be appointed to aske it, if we were not allowed to eate it: Some may conceive, that it is a fit prayer to be said in the morning when we rise; but not at night when we goe to bed; for, what should wee doe praying for bread for the day, when the day is spent? and when we have eaten as much already as wee meane to doe? Some may reckon it a prayer necessary for poore men; but superfluous for rich: for, what should they doe praying for bread for the day, who have bread before hand for many yeeres? Some may suppose the Petition is but in jest; for why should they aske so course a thing as bread, who have so much provision of more curious and dainty fare? But all these, for all their provision, seeme not provided of understanding,

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to know what this Petition meanes. For by saying, *Give us this day our daily bread*; they pray as well for others, as for themselves; and even for themselves they have cause enough to say it; and to say it at all times, and in all estates. For, is there not a blessing to be asked before the eating, as well as a gift before the having? Is there not a blessing to be asked after the having, as well as a gift before the eating? Is it enough to have bread in our barnes, if we have not meanes to bring it to our mouthes? Is it enough to have bread in our mouthes, if wee have not power to digest it in our bodies? Know therefore, O thou, whose barnes are full; thou hast as much need to say this Petition, as the poorest man that hath not a graine. For, there are so many things belonging to Gods giving us our bread, that the only possessing it, is the least matter of a hundred; and unlesse Gods blessing be had withall, is scarce worth the having. For indeed, bread, and all other externall things are of themselves, but lumpes and pieces of the first Chaos; that unlesse there proceed some words out of the mouth of God upon them; there is neither light nor life; neither strength nor comfort, either from them to us, or in them for us. For, what was the great Lord the better, that there was plenty of bread in *Samaria*; when he was troden to death before hee came at it? What were the Israelites the better for having of Quales; when they went in at their mouthes, and came out of their nostrills?

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2 King. 7.

Deut. 11. 14.

what was the rich man the better for having more than his barnes could hold; when a voice came suddenly : *Stulte, hanc nocte repetent animam tuam?* For if the blessing of God be not in company; either, wee shall not have bread; or having it, we shall not be able to use it; or using it, we shall not be strengthened by it; or strengthened, wee shall not continue; or continuing, we shall not be satisfied; or satisfied, wee shall not be contented. For all these degrees, and many more than these, are all contained in Gods giving us our bread. God gives us our bread, when he gives the earth strength to bring forth bread: God gives us our bread, when he sends seasonable weather, to gather in our bread: God gives us our bread, when he grants us peace and quiet to eat our bread; God gives us our bread, when hee gives us health and strength to earne our bread; and if wee could reckon up all the waies of Gods giving us our bread; wee should find them to be more than the very graines of Corne of the bread wee eate. Which if men would well consider; they would rather be humbled with sense of their just defects; than be puffed up with conceit of their vaine excesse.

Esa. 21. 11.

It is a cheerefull thing to thinke of day; for then the Eyes see, the Feet walke, the stomacke feeds; and every part hath something to doe, or may doe something to delight it. But what saith the watch man of *Cumab*? *The morning commeth, and also the night; as fearefull to thinke of, as the day was cheerefull:* and therefore

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as wee open our eyes to entertaine the day; so shutting our eyes, is entertainment for the night. And why then doe wee not as well pray for sleepe for the night, as for bread for the day? Why take we not as much care for our eyes, as for our stomackes? Is it not, because this followes necessarily upon that? For, when God in the day gives us our daily bread; hee gives us in the night our naturall rest: but when men have bread in the day not given them of God; there when night comes, they are kept waking with cares; and the unquietnesse of their minds lets not their bodies take rest. Or is it not a worse matter? that when God gives us our daily bread, hee gives us withall the light of his countenance; but where there is bread, not given of God; there men may revell it out, and runne riot for a time; but when the night comes, they are left without light; and their portion is to be cast into utter darknesse. Or is it, that as bread feeds us in the day, so sleepe feeds us in the night: and then if sleepe be bread for the night; in praying for bread for the day, we pray as well for sleepe for the night; For, *the evening and the morning make but one day.*

But what is this day, for which wee aske bread? Is it the naturall day of foure and twenty houres; or is it the day of our naturall life? For, if it be that day, a little bread will serve; but if it be this day, it requires good store. But be not deceived, lesse bread may serve for

Psal. 137. 2.

Eccles. 5. 12.

this than for that : for in that day wee are sure of so many houres; but in this day we are not sure of one minute of an houre.

But why doe wee aske bread but for a day ? would it not be lesse trouble to God, and more providence for our selves to aske it for a longer time ? Indeed, if it could be had : but there is no having of it for more than a day : our barnes may have it for a longer time, but our bodies cannot : for, as it is out of the very necessity of nature, that wee aske for bread ; so it is, to the full extent of Nature, that we aske it for a day. For, let us eate never so much ; let us fill our bellies never so full to day ; yet it will serve but for a day ; to morrow we shall need it againe as much as we did before, unlesse we should thinke of praying for miracles ; and to doe as *Elias* did, goe forty daies together in the strength of one meales meate ; which wee have small reason to thinke of ; seeing Christ denied miracle to *James* and *John* ; as well as he loved them : and though they asked him for it in his owne behalfe. And may it not be another sence of the word, To day ; that though it be exprest only in this Petition ; yet it is to be understood also in the Petitions following ? For the three former are common to us with the Saints in Heaven : but the three latter are proper only to us ; and no way communicable to any of them : the three former are without limitation of time ; but these three latter are bounded with time : they must be obtained
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1 King. 19. 8.

either now or never; in this life, or not hereafter: they prepare us indeed for another life; but when another life is once come; both the prayers, and the things prayed for, shall all cease: for after the day of this life, there shall be no more eating of bread, against the Millenaries: No more forgiving of trespasses, against the Origenists: No more deliverance from evill, against the Purgatorians.

David prayed God to teach him to number his daies; as though they were so many, that hee could not number them without a teacher; yet they made all but threescore and tenne yeeres; which a meane Arithmetician would easily cast up: Wee have here but a day to reckon; and yet we shall never reckon it aright, unlesse God teach us, though wee cannot properly say to number it; yet to measure it; which is all one: for wee shall have as much benefit, by measuring our day; as David found by numbring his daies; and wee shall find it as hard a matter to measure our day truly; as David did to number his daies rightly: and as it is difficult to measure it true; so it is dangerous to measure it false: for if we take the measure too long, it may prolong our repentance; and make us surprised, with *Stulte hac nocte*: and if we take it too short, it may shorten our providence, and make us a laughing-stocke to the Ant: we must therefore have a composition made of these two; of providence and Repentance: and this will be the best Elixir, to

Psal. 90. 11.

keepe our life alive, and the trueſt rule to meaſure our day; but this we ſhall never be able to doe; unleſſe wee pray as *David* did; that God will teach us to meaſure our day.

We may know our daies, to be very miſerable; ſeeing we are beholding to bread that we live a day: and we may know our building, to be very unſtable; ſeeing it hath no foundation, but is faine to ſtand upon props: for what are food and raiment, but the props of our life? And will any man that is wiſe, in ſeeking to uphold his ruinous houſe; chooſe rather to uſe fine props that be weake, than coarſe ones that be ſtrong? Dainty fare, and coſtly apparell, are indeed the finer props; but coarſe fare, and plaine clothes are the ſtronger: are wee ſo unwiſe, to keepe ſo much adoe for getting the finer; and are not contented when wee have the ſtronger?

Is it not ſtrange, that having but a day to live; we ſhould make ſuch provision for many yeeres: and yet are not ſure to live out this ſhort day neither? Ere it be long, there will come a long day; for which all the provision wee can make, will be little enough. Are we ſo unwiſe, to make ſo much provision for this ſhort day; and for that long day to make ſo little? For, indeed, to have bread againſt that day, will be worth the having; and if it were not for that day we hope to live then: the day we live now, were not worth the living.

There is nothing more deare to us, than this day

day of ours: yet we are ever finding fault with it: either it is too short: or it is tedious: or it is uncertaine. It seldome contents us; never satisfies. I cannot therefore blame thee, O my soule, if thou often fall into these wishing kind of thoughts: O when shall the time be, that time shall no more be: and when will the day come, after which shall come no night: but now and hereafter shall be one season; to day and for ever of one continuance. For, we shall then find no more fault, either with the shortnesse, which never shall have ending; or with the tediousnesse, which ever shall have pleasure; or with the uncertaintnesse, which shall be more fixt, than the poles of Heaven.

Revel. 10. 6.

Ezay. 60. 19.

But are we so tied to asking of bread for the day; that wee must not be carefull to provide against to morrow? must we be so carelesse of providing any thing before hand; that we must never looke further than for the present? Is this the meaning of Christs speech, where hee saith. *Take no care for the morrow*: that when we rise in the morning, we should be to seeke of meate for our dinner? This, perhaps, may be feared to be taken by some; but such taking is mis-taking: For wee may observe, Christ saith not, *Take no care for meate to eate*; but, *Take no care wh. t yee shall eate*. Abraham could feast three Angells, with a Calfe and a Cake; and all the meates of Nature serve not our turnes, unlesse wee feed upon Art. This is that which Christ forbids; our affecting curiosity,
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Matth. 6. 34.

1 Tim. 5. 8.

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Rom. 14. 11.

not our providing for necessity : for if hee should doe this, hee should deny that wisdomē to us, which *Salomon* commendeth in *Ants*; who provide in the Summer against the Winter; and should cast upon us an affected carelesnesse, so farre from faith; that it is worse than Infidelity : as *Saint Paul* saith : *Hee that provides not for his Family, is worse than an Infidell.* The restraint therefore of care enjoyed us by Christ; is from curiosities, not from necessities : from superfluities, not from sufficiencies : from the licentious longing after this or that meate, not from the naturall desire of some meate : from faring like *Dives*, deliciously ; not from faring soberly like *Abraham*. Or is it, that when Christ saith; *Take no care what you shall eate* : he meanes by care, our chiefest care, as that which possesseth and takes up our whole heart : and indeed the word used by Christ imports as much : for the smaller cares, stand, I may say, without dores in our minde : it is the chiefest care, that takes up all the roome within : and this care must be kept for the Kingdome of God : which as *Saint Paul* saith, *is not meate and drinke* : so there is a care which we take, and care with which wee are taken : and wee must not be taken with care what wee shall eate, and yet we must take care what wee shall eate : for it seemes not so much the care, as the degree of care that is forbidden us ; and care in a low degree is in Christs account, of no degree ; and such care we may take for what we shall eate ; and

and yet observe Christs Counsell, to take no care what wee shall eate.

But why pray wee for our daily bread, as though we would have but one kind of meate continually to feede upon? For if there be change, how is it daily? and who would not soone be weary of such a diet? Is it, that howsoever there be variety or change of meats, yet bread is alwaies one; that is, only we may justly say, of the *Genium* of meats? for though man lives not by bread onely: yet onely bread is necessary for man to live by. Or is it, that coming here a begging to God; wee are put into the right language of beggers? who commonly aske a farthing, when yet they hope for a better almes? Or is it to make us sensible of our estate; that have not so much as a bit of bread, but what it pleaseth God in mercy to bestow upon us?

But when we say, *Give us our bread*: doe wee not speake, as though we thought, God meant to keepe our bread from us, and put us to asking for that which is our own already? But is it not, that we call it ours indeed: but yet not ours, till God give it: And therefore we give Gods Giving the first place? Or doe we therefore call it ours, because we earne it with our labour? but therefore Gods gift, because it is hee that blesteth our labours? Or therefore our bread, because a convenient nourishment for our bodies; but therefore Gods gift, because he gives it the vertue of nourishing? Or therefore our bread,

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because a competent proportion for us? but therefore Gods gift, because it is he that gives our portion to us? and though Christ here set the words together for us; and make them easily to be said; yet wee shall find them apt to flie asunder againe, and not easily to be practised. For let our hand swerve but a little, and we shall either lay too much upon Gods giving; and too little upon our bread; or too much upon our bread; and too little upon Gods giving. For if we depend so upon Gods giving, that wee neglect our owne endeavours; wee shall but tempt God, and put him to work Miracles, when there is no cause. Or if we depend so upon our owne endeavours, that we depend not withall, and above all upon Gods giving; we shall then tempt him more, and commit Idolatry, by sacrificing to our nets. We must therefore weigh the words well, and give each ingredient its just quantity; or we shall never make a composition that will be profitable; or an exposition that will be reasonable.

But why should Christ tie us to asking onely for bread, and not allow us, to aske a larger Donative, as Riches and Honours? seeing it is all one to God, to give us Quails, or Manna; and he can make Gold and Silver as common as stones in the street; as well to us, as he did to *Salomon*. No doubt he can do it, and no doubt he would doe it, if it were for our good, that hee should doe it. Wee may therefore know, that certainly, Riches and Honours, are not of that worth
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the world esteemes them. They adde indeed to our wings; but they adde much more to our unwealdinesse and weight: they enlarge the sailes of our Ship; but they increase much more the labours and burthen. And in adding to our wings, we are paid but with feathers; where, in adding to our weight, there is laid a Taxe upon our substance: in adding to our sailes, we do but gaine breath; where, in adding to our labours, we tire our very Spirits. Besides, It is an ill quality, that Riches and Honors have, they are better *Assequeutibus*, than *Assistentis*; more pleasing in their chase, than in their purchase. They are too great for our bodies, and too little for our minds. They are more than we can use, and yet lesse than we would have; and so are faulty in both the extremities: both in being superfluous, and in being defective. They are not so good as health, for you cannot buy health with all your mony, and as little are you able to keep it: and every sicknesse takes away both their use and relish. And therefore the poorest man that is hath oftentimes a richer Jewell than all the other riches of the world: for, having life and health; he hath those things, for saving whereof, the richest wares, in a tempest are throwne over-board. And if we observe it, we shall find, that these Jewells of life and health are oftner lost, by having more than bread, than by having lesse; oftner by surfeiting, than by starving. They therefore which have this Diamond of life: and this Pearle of health; though they

Medit. 30. 15.

Psal. 4. 7.

have withall but the Flint of bread; may justly be accounted of greater worth than they who have the Spices, and precious Stones of both the Indies. For they have, as *David* saith, most truly, more true contentment and joy of heart; then they whose Wheat & Wine doth most abound. And to say the truth, these Riches and Honours, are things of which we may say, *Sic nos non nobis*: wee have them more from others, and for others: than from or for our selves. For if there were no others but our selves; there neither could be any having of honours, nor would be any desiring of Riches: And what have wee to do with others? Indeed, in civill duties we have both to obey the Magistrate, and to doe good offices amongst our neighbours: but when it concernes the mind and contentment of spirit; what have we to do with others? we shall never have any true contentment, and joy of minde; untill wee can reduce our selves to the solitariness that *Adam* was in, when there was none in the World but hee and Eve: (for these two in true account, are but as one) and this, perhaps, made St. *Paul* professe that hee was crucified to the world, and the world to him; there was no more relation betweene the world and him, then betweene the living and the dead; betweene things that are, and things that are not. As therefore the Disciples tooke Christ walking upon the water, for a Phantasme or Ghost: so wee may justly take all that walke in the world for Ghosts and Phantasmes; as if there were

were none other really in the world, but Christ and our selves. And why should not I so wholly intend to God, as if there were none in the world but Himselfe and I; seeing he so wholly intends to me, as if there were none in the world but my selfe and he? For untill we can doe this, wee shall never come to walke with God in the Garden of *Eden*. There will be no quietnesse of mind, untill we can be at home with our selves; and no such being at home, unlesse wee can be free from others. There will be no happinesse, untill wee can be united to God; and no such uniting, unlesse wee can be divided from the world. Let it therefore never trouble thee, when thou seest a man grow rich, and his house to prosper; for this were but to take up *David's* errours, when hee himselfe hath cast them off; for after, when he entred into the Sanctuary, he understood their end. For these causes, this life of ours, is justly compared to a Stage-play; where the matter is not great what part the Player acts, whether of a Begger, or of a King; all the matter is, what share he shall receive when the Play is ended. Lord, let mee be a sharer with thy Saints in the life to come; and let me act in this life, what part it pleaseth thee to impose upon mee. When Christ therefore bids us aske onely for bread, what is it but to put us in mind, that we rest our selves upon this bare sufficiency, and never care to please others, or seeke to be thought great in others estimation, by having the pompes of excessse. O Lord

God, as thy wisdome hath set a bound to this Petition; so let this Petition set a bound to our desires; that esteeming riches not for shew, but use: and valuing honours, not by others breath, but by our owne feeling; we neither have our soules confined to our bellies as beasts have; nor our felicity laid upon our backs, as the Gentiles have; but contenting our selves, with the diet of thy providing and with the garments of thy making: we may count it our best food to feed on Christ, which is the doing of his Will; our best clothing, to put on Christ; which is the comming of his Kingdome, and the hallowing of his Name.

The three former Petitions were delivered in termes Indefinite, as being more like to Hallelujahs, or as when we make acclamations to a Prince, *Vivat Rex*; but now we are come to Petitions in their usuall termes; and seeme more properly to be within the verge of charity: for charity is *Diffusiva sui*; and askes as well for others as for our selves; and though it begin at home, yet it tarries not at home, but dilates and spreads it selfe. If therefore any mans charity be so wedded to keepe home, that it meanes not much to stirre abroad; what should he doe using these spreading termes of Us, and Our bread; but rather speake plainly, as his meaning is: *Give mee this day my daily bread*? Or if at most, he thinke it charity sufficient, and that he gives the words their full extent to understand them of himselfe and his family; or of himselfe
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and his friends onely; let him then consider in what latitude he hath used the word before. For, when he said, *Our Father*; did he intend it, as though God were the Father of him and his family only; or rather of him and all the faithfull together? and certainly, as farre as the word *Our* reacheth, in saying, *Our Father*; so farre it is very likely to reach, in saying, *Our bread*; which yet excludes not a civill propriety, though it seeme to include a Christian community. And as when *Mary* powred her boxe of Spicknard, upon the head of Christ; it was then better bestowed then to have given it to the poore: So now, that we have Christ in the flesh no more amongst us; and that we cannot poure our Spicknard upon his head: It will be as acceptable to him, if we poure it upon the poore, which are his Feet.

In all the Petitions of this Prayer, but most apparently in this, we have need to looke backe to our Grammer againe; for Grammer teacheth, that the Imperative Mood, biddeth and commandeth: and why then doe we use the Imperative Mood here, as though we commanded God? Grammer indeed teacheth, that the Imperative Mood, biddeth and commandeth; but it teacheth as well, that it prayeth and demandeth: It is as well the Mood that preferres the Petition; as it is the Mood that signes the bill. When Christ granted the Centurions suite, he did it in this Mood, *Fiat tibi; Be it unto thee, as thou believest*. So when the Centurion presented his

Marke 14. 3.

his suite; he did it also in this Mood, *Dic tantum*; say the word onely. Indeed, God lookes not to the Mood, in which our Prayers are made; but he lookes to the Mood, in which we are that make them. For if we pray in an humble Mood, and a lowly minde, we may command any thing at Gods hands: but if we come to God in a lofty Mood, and a high lookes, we may command, but we are sure to goe without; for God resisteth the proud; and where God resisteth, it is neither praying nor commanding that will prevaile. O my soule, canst thou thinke much to be humble, that hast God for a patterne; who suffers thee to command, that art not worthy to intreate? and no sooner thou openest thy mouth to aske blessings; but he as soone openeth his hand, and filleth thee with blessings. And as a ball, the harder it is stricken downward, the higher it rebounds upward: so the lower thy prayers take their rising from thy heart; the higher they ascend up into the eares of God. Stoope therefore, O my soule, and be sure to be humble; and so thou maist be sure to command: faile not to be lowly; and so thou shalt not faile to be exalted; be content to be stricken the harder downward; and so thou shalt make the higher bound upward into heaven.

But will not this be a dry diet; to have onely bread, and no drinke to it? Did it not even choake the *Bethulians*, and almost wither the *Israelites* in the *Wildernesse*? Or, why should we

we thinke to have drinke without asking, more than bread? Is it, for that we sinned first in eating; and therefore are punished with begging for bread to eate? Or is it, that Christ keepes within his compasse, and teacheth us to aske for bread from Heaven; who was himselfe the bread that came downe from Heaven? Or is it, as Christ said of the poore; that water we have alwaies with us; but bread wee have not alwaies? such indeede, may be the mazes of thoughts, when they wander in darknesse: but by the light of the first cause, we shall see the true cause; that Christ, who is himselfe *Verbum Abbreviatum*, makes this prayer for us in a kinde of Hieroglyphicks, where one character stands for many things; and if *Moses* comprehended all Elementary matter, as fire, aire, water, under the one word of earth; Why may not Christ comprehend all temporall things, under the one Word of bread? and indeed, in this sense, oftentimes the Scriptures use it; as when we reade in *Ezekiel*, that one of the sinnes of *Sodom* was fulnesse of bread: We must not thinke, that their excessse was onely in eating of dry bread, but that they exceeded in the superfluity of all meates and drinckes, adding thirst to drunkennesse; and making themselves Artificiall stomackes, with devices of gluttony. But why then should he use so many words, even five whole Petitions in expressing spirituall Graces? Is it not that temporall things, like foule clothes or ragges, may well enough be

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wrapped

Esay. 10. 31.

Ezek. 16. 49.

March 26. 29.

Gen. 30. 1.

wrapped up in one bundle together; but spirituall Graces, as things more precious, require more roome; and being to make us without spot; are themselves to be made up without wrinkle. It may it, perhaps, not be without mysterie also; that Christ teacheth us here to aske only for bread; as he promiseth us in Heaven to give us only drinke; to shew that this life and the next, are both but one meale; and that we cannot drinke with him in his Fathers Kingdome, unlesse we first eat him here, the bread which came downe from Heaven.

But doth not this Petition seeme to be out of his right place; and doth it not come in before his time? seeing *Forgivenesse of trespasses*, is a more excellent gift than giving of bread; and in all reason, that which is first in excellency should also be first in order? Yet we shall find reason for this ordering of these Petitions; and the lawes of true Heraldry no way transgressed. For as Rachel said to Jacob, *Give me children, or else I die*: so we much more justly say to God; Give us bread, or else we die. So that as Nature is before Grace, and life before happy life: It must needs be reasonable, that asking for bread, which nature calls for to supply the defects of life, should goe before *Forgiving of trespasses*, which Grace calls for to supply the defects of a happy life: and as there is this reason in respect of our selves, so there is a stronger reason in respect of God: for nothing can more admirably set forth the admirable goodnesse of Gods Nature,

ture, than the very situation of these Petitions. For by this his bounty is placed before his mercy; and it comes to passe, that the Sunne shines upon the good and the bad; and the raine falls upon the just and unjust. And even for us, it is a most happy marshalling of the Petitions: for, if God should never give us any thing, but when he hath nothing to forgive us, he should never give us; seeing our life is a perpetuall increase of our debts, and while we aske him, to Forgive us; even in that we commit something, that needs forgivenesse.

It is proper to this Petition, that it is not proper to any one sort of creatures, but is common to all; and therefore, though it stands in a valley, yet it hath the largest prospect. And it may be called the Petition of Providence; for, where all the other are intentive to the care of another life; this onely is appointed to make provision for the present life.

Here now would be competition for place, betweene the two that follow; but that Repentance is in wonderfull grace with God; and hath the Angells also for speciall friends: and therefore hath precedence. For when we say, *Forgive us our trespasses*; is it not plainly the prayer of penitent sinners? who are alwaies, confessing their sinnes; and professing their amendment; imploring Forgivenesse; and deploring their owne weaknesse; all which, and only which, are the parts of this Petition. And

Rom. 8. 26.

therefore this Petition, if wee did well, should not be spoken with words, but with sighs: for what can come from a broken heart but sighs? and untill the heart be broken, this Petition will never be truly sound. And least our owne sighs should not be sufficient; the Spirit it selfe makes request for us with sighes that cannot be expressed; which though it be true of all the other Petitions; yet most properly of this: For, if sorrow, griefe, feare, shame; al of them great; and all of them together deserve sighing; they are all here met, or are all here to meet in this Petition.

There is a word, which though it be no part of the Petition; yet because it brings the Petition in, it is not it selfe to be left out; namely, the conjunction *And*; which in all the former Petitions was never used; because, indeed, there was no use of it: For, they went all singly by themselves, as chiefly referred to the honour of God, who is *Actus simplicissimus*; and chiefly fitted for the mouthes of Angels, who are *substantie simplices*; but now that we are come to the Petitions for the only use of men; now there is use of this conjunction: for all blessings in this world are tied, as it were, by linkes together; and are not good, but in conjunction; and therefore this conjunction *And*, is now here used; that as the first use of it, that ever was, was to joyne the bodies themselves of heaven and earth together; so the use of it here, is to joyne the blessings of heaven and earth together: for as an earth without a heaven would have made but a miserable

Gen. 1. 1.

Forgive us our trespases.

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nable world; so these earthly blessings, without the heavenly, will make but a miserable man. And therefore we have no sooner said, *Give us this day our daily bread*, but it presently followes, *And forgive us our trespases*: as if it would infer, that unlesse the spirituall blessings be added also, these temporall blessings will doe us small good; or rather, indeed, will doe us more hurt than good. For what good did *Dives* riches doe him, but to beare his charges in his journey to hell? What good did *Hannans* honour doe him; but to procure him a higher paire of Gallows to be hanged upon? What good did *Achitophels* wisdom doe him; but to find out a cunning, how in one act, he might both do a murther, and revenge it? but all this is help'd by this conjunction *And*; for if the spirituall blessings be added to the temporall; thy riches will prove a good unto thee, as being a purse for charity; thy honour will prove a good unto thee, as being a stage for humility; thy wisdom will prove a good unto thee, as being a lanthorne for devotion; and a shield against temptations.

The chiefe force of this Petition is in the vertue of confession: for to confesse our sinnes; is, as it were, to unfin them againe; at least, it stops the mouth of our great accuser, the Divell. For is it not his quality, as taking no notice of Gods Omnisceiency; that hee will not come to accuse, but when he can bring, as it were some new matter; as though he thought to informe God of some thing, that hee knew not before?

Rev. 11. 10.

John 8. 10.

John 1. 9.

Jerem 8. 22.

and therefore, when he heares us confesse already; his worke is at an end: for what should hee doe to come charging us with that, with which we charge our selves? and if we can be thus ridde of our accuser; may we not well hope to finde as much favour at Gods hands, as the Adulteresse in the Gospell found at Christs? who said unto her, when her accusers were gone, *Neither doe I condemne thee.* But besides this, there is a good quality in the confession, though it publish the ill qualities of the confessor; that it ascribeth to God his due attributes. It ascribeth unto him Omnisceiency; acknowledging it were in vaine to hide it from him that knowes it already. It ascribes unto him mercy; for it were madnesse to confesse to him, in whom we conceived no compassion. It ascribes unto him justice; as Saint John saith, *if we confesse our sinnes, he is faithfull and just to forgive us our sinne.* Wherefore, O my soule, if thou canst not be strong enough to resist sinne, be humble to confesse it; but confesse it with contrition; dissolve into teares for that which is past; resolve upon amendment in that which is to come; and if thou canst doe this, thou shalt find this Petition the true balme of *Gilead*; though thy sinnes were as red as Scarlet, they shall be made as white as Snow.

But were it not better, *Culpa Vacare, quam culpam deprecari?* were it not better to be without sinne, than to aske forgivenesse? and we shall not sinne, if we can keepe the Commandments:

ments: and certainly we may keepe them, if we will; for, otherwise we should make God unjust; to give commandements that could not be kept. O my soule, this is the right reasoning of our crooked reason: for it is not the hardnesse of the Commandements, that makes them they cannot be kept; but it is the crookednesse of our owne natures, that makes us we cannot be conformable to the streight rule of them. For, the Commandements are the rule of our life; and a rule is a streight line; and a streight line is the shortest between two points that can be: and such are the Commandements, the shortest and easiest that could be devised, either between God and men; or between men amongst themselves. And yet let no man say; we may keepe them if we will; that is, strictly according to the rigour of the Law; and by our owne power; for this were to include all the faculties of the soule within the will: which though it were so, would not serve: and being not so; is impossible. For, we can neither forget what we would; nor remember what we would; we can neither love what we vould, nor hate what vve would; we can neither thinke what we would, nor will what we would: and seeing a perfection in every one of these, is necessarily required to the keeping of the Commandements; how farre off must we needs be, who are defective in them all? and therefore, when flesh and blood shall find it selfe to have all these in
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1 Cor. 15. 44.

all perfection; then it may talke of keeping the Commandements, and not before; which will not be, which cannot be, untill our bodies shall be raised up spirituall bodies; and untill corruption shall put on incorruption. But this manner of perfection, failing us here; we have a refuge to flie to, in the Sanctuary of this Petition; *Forgive us our trespasses.*

Luke 1. 6.

By this Petition then it appeares; that every man commits sin; because every man is here enjoined to aske Forgiveness: but what say some men? this is no necessary consequence. For, as in the former Petition every man is enjoined to aske for bread; yet every man doth not need bread: (for many have enough in store) so every man is enjoined here to aske Forgiveness; though every man, perhaps, may not need Forgiveness; as *Zachary* and *Elizabeth*, who were just before God, and without reproofe: and certainly they which cannot be reprov'd, need not be forgiven. But there is no standing for Saints, against *S^r. John*, who was as great a Saint as the best; yet he saith of all, including himselfe; *If we say we have no sin, we deceive our selves, and the truth is not in us.* But how then shall we reconcile Saint *Luke*; who saith, *They are just*: and Saint *John*, who saith, *that all are sinners*? even as we reconcile the Prophet *David* with himselfe; who saith, *that hee walked before God in the innocence of his hands*; and yet confelleth his sinnes to be more than the haire of his head. They were just before God; that is, if we take it legally; they per-

Psal. 18. 24.

performed not onely all civill duties towards men, but all religious duties towards God; and they were just before God by resolute intentions and endeavours to be just; not by absolute performance of compleat Justice. And if wee take it Evangelically; They were just before God in his Mercy, not in his Justice; before God as a Father, not as a Judge; before God in Christ, not in themselves. And in a word, to make good *Davids* words; *They were just before God* ; not by their not committing, but by Gods not imputing sin unto them. Or to speake more Gospel-like with *St. Paul* , *They were just before God* , not by Gods receiving satisfaction from them: but by their receiving a pledge and earnest of Grace from God. But yet, how shall we reconcile *St. Iohn* with himselfe, who saith much more: that *They cannot sinne* : and yet that all are sinners; Is it not (as one saith) that the first is spoken in regard of the first fruits of the New man; the later in regard of the reliques of the Old man: for as in *Adam* who is the Old man, all that come from him are sinners; so in *Christ* , who is the New man, all that live by him, are justified.

There are many phrases in Scripture, by which Gods Forgiving our trespases is expressed: *Micah* calls it, *a casting them into the bottome of the Sea* ; *David* calls it, *a removing them as farre as the East is from the West* : Another calls it, *a casting them behind Gods backe* ; and great variety there is of such expressing it; yet all comes to

2 Cor. 1. 22.
& 5. 5.

Micah. 7. 9.
Psalm. 105. 14.

Esay 38. 17.

this : that if our sinnes be once forgiven; they are as if they never had beene done : we are, as if we never had beene sinners; God is, as if he never had beene angry.

But doth it not concerne us to know the extent of this word, *Trespases*? For, how can wee looke, that God will understand it any otherwise than we intend it? Or that he will extend his forgivenesse any further than we extend our petition? that if we come short of our asking; he is like to come as short in his forgiving. And what are then the trespases we desire to have forgiven? Are they the trespases of our feasting, and not as well of our Fasting? Are they the trespases of our cursing, and not as well of our praying? Are they the trespases of our prophanesse, and not as well of our devotion? Are they the trespases of our cruelty, and not as well of our charity? O then, how innumerable must our vices be, when our vertues themselves are tainted, at least, with some spice of vicioufnesse. For seeing all our righteoufnesse is but a stained cloath; even the best workes we can doe, as of our selves we doe them, have all of them a need of saying this petition. That as the divell in the Swine told Christ, his name was legion; because they were many: So wee more truely may say of our trespases, that their name is legion; because they are exceeding many: *David* saith of his sinnes, that they are more than the haire of his head: and *Manasseh*, that his sinnes are more than the Sands of the

Sea :

Esay 64 6.

Psal. 40 12.

Sea : and now , it wee could not say of Gods mercies, that their name is legions of legions ; what hope could we have of being forgiven ? for what can forgive, but that which exceeds ? although therefore we think it enough, that we put our trespases here in the plurall number ; as being a number able to hold them though never so many ; yet seeing we have trespases enow to fill it ; wee had need looke out some other kind of number for Gods mercies ; a number that may not be *Quantitas discreta*, but *continua* : and though no such number be found in art or nature ; yet *David* seemes to have found us out such a number to our hands , where he saith : *Thy mercy, O God, is from everlasting to everlasting* : that we may make it the burden of our song, as *David* did of his ; *For his mercy endureth for ever.*

Psal. 103.

Psal. 136.

When wee pray that our trespases may be forgiven : why doe we not tell what trespases, and how many they be ? For this might both stir in our selves a greater intention ; and move in God a greater compassion ? but is it not , that we tell not what our trespases be ; First, indeed because we cannot : for who can tell the trespases he commits against God ? which made *David* pray ; *Forgive, O God, my secret sinnes.* And well might *David* pray so ; for in his sinnes about *Uriah* and his wife ; when God had forgiven him his two great trespases , Murder and adultery : who would have thought there had beene any more behind ? yet God found a con-

Psal. 19. 11.

secretary of these sinnes, more heynous in his sight, than the sinnes themselves; that thorow them his Name was blasphemed: which no man could have dream'd of, and perhaps not *David* himselfe, if God had not made it knowne and told him of it. Which made also *St. Paul* to say; *I know nothing by my selfe, yet am I not thereby justified*: for, though he knew nothing by himselfe; yet God, he was sure, knew something. And as this may be one cause why we tell not what our trespases be; because we cannot: so it may be another cause; because we need not: for how great or many soever our sinnes be; yet we must come to God with this confidence, that his mercies are more and greater than they. And indeed there is none of the Petitions, which a guilty conscience can make with more confidence, than it may doe this: seeing it takes God in his proper element, with whom it is as naturall to forgive trespases; as it is for fire to ascend upward. Which yet we must take with reverence; not as though we thought God a general agent; who doth all things, *ὅτι παντὶ καὶ βουλῇ*; but because in his Arke of Covenant, he hath onely Mercy for his Seate; and in his proclamation of himselfe, he hath chiefly mercy for his Title. We shall not therefore need to tell what or how many our trespases be; but this we shall need, if at any time sinne assault us; that we looke upon God, as onely all Iustice: but all Iustice to the wilfull: but if sinne have taken hold of us, and overcome us; that we looke upon God

Exod. 25.17.

Exod. 34.6.

as only all mercy; but all mercy to the penitent: so, either our feare of God, shall be the beginning of wisdom; or our faith in Christ, the ending of folly.

But how happens it that *St. Matthew* making mention of this petition; sets downe, Debts: and *St. Luke*, Trespases: which cannot both be true: for if Christ said, Debts; then *St. Luke* is in an error; who sets downe Trespases: and if Christ said Trespases; then *St. Matthew* is in an error, who sets downe Debts. This indeed may seeme a knot, but it is none; at least not hard to be untied. For the word which Christ used (as Interpreters note) was Choba, a Syriack word; and signifies both Debts, and Trespases; which as to the purpose, here are both as one: unlesse we may say, that sinnes may more properly bee called Debts; being taken as omissions: when we leave that undone, which we ought to have done: and more properly Trespases; being taken as commissions: when we doe that we ought not to doe: and the Evangelists being not able in a translate Tongue to expresse Christs word in one; have expresseed his sence in two: which shewes not so much a diversity in the writers; as an unity of the Spirit by which they write. And yet withall we may observe, that though *St. Matthew* in the petition it selfe set downe Debts: yet in the repetition presently after he sets downe Trespases: and *St. Luke* also though in the forepart of the petition he sets downe sinnes: yet in the latter

Math 6. 12.

Luke 11. 2.

part he sets downe Debtors : that it is but a knot sought in a Bul-rush, to seeke from these words, to lay asperision upon these holy writers.

But why say we, *Our trespases* : have we not trespases enow of our owne to pray for ; but we must pray also for the trespases of others ? Indeed not only charitably, but most justly : seeing the trespases of others, are oftentimes the trespases of our trespases. For if we infect others, by our counsell, or by our example : are not our trespases a cause of theirs ? Or if they infect us, are not their trespases a cause of ours ? and this is all the good wee get by company : Company, the great darling of the world ; without which it were no world, there were no pleasure : that it is no-marvell *Iohn Baptist* went into the Wildernesse to avoid company ; that so he might neither infect nor be infected. Indeed if men were to men, as God intended them, nothing could cause more comfort ; would yeeld more benefit than society : but seeing they have left their first love, the love of God : what marvell, if now they leave their second love, to love one another : that nothing seemes now more dangerous, or is oftentimes more deadly, than society.

This word *Our*, is thrice used in this prayer ; and in each place seemes to have a severall extent : for, when we say *Our Father*, it intends, community : when we say *Our trespases*, it intends propriety : when we say *Our bread*, it par-
takes

Forgive us our Trespases.

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takes of both. There is nothing we call *Ours*; in which we have so absolute a property as in our Trespases : In *Our Father*, others have a right : In *Our bread*, others may claime a share ; but in *Our trespases*, none can challenge any part with us; for every man must beare his owne burden; every man must be accountable for his proper debts.

Ga'. 6. 1.

We have just cause therefore to say, *Forgive us our trespases* ; but what cause have we to say, *As we Forgive them that trespass against us* ? For is not this a sudden and strange alteration ? We have all this while beene at our prayers; and now to come in with a Petition of right ? We have hitherto beene the Publicane, confessing our sinnes : and now on the suddaine to turne Pharise, and boast of our workes ? But, O my soule, doe not so conceive it: for what boasting can there be in humility ? and what greater humility, than bearing and forgiving Trespases ? but it is an humble presenting and offering our service to God ; whereby we shew our selves prepared by his grace : and hope to be capable of his Forgivenesse. And we may perceive by Christ, that there is some great necessity of these words in this petition : for when he had delivered the whole forme of this prayer to his Disciples: he doth not so leave it ; but makes of this petition, a repetition ; and urgeth it particularly: as if he had some speciall interest in it himselfe; and so indeed he hath: for, what doth Christ so much labour for all his life; as to make

Math. 6. 14.

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Luke 14. 27.

John 13. 35.

us his Disciples? and how are we made his Disciples, but by bearing our crosses and comming after him? and what is this bearing our Crosse, but our forgiving of Trespases? for even this was the last act of his owne bearing his crosse; when his crosse bearing him, he said: *Father forgive them, for they know not what they doe.* Injuries indeed and wrongs; oppressions and persecutions may be laid upon us; as Christs Crosse was laid upon *Simon of Cyrene*; and we made to beare them whether we will, or no: but this doth not make us Christs Disciples: but we must take them up, & beare them of our selves, and as I may say, not with presumption and precipitation, but with patience and charity, crosse our crosses; and so we shall make them a true Christs Crosse indeed: and by this we shall be knowne whose Disciples we are: and thus if we present our selves to God the Father, bearing the cognisance of God his Son; we may be sure of favourable audience: which is the thing that Christ so much desires. Wherefore, O my soule, wonder not that these words are with such earnestnesse taught thee to say; but wonder at the love, and loving kindnesse of Christ thy Saviour; who is so urgent for thee to have them said, which are so urgent for thee to be performed.

Many would desire to know, and prize it at a great rate, how they might get the knowledge to be assured, when their sinnes are forgiven: and yet it is a knowledge easily to be had; and every

every man may tell himselfe. For if thou findest in thy heart, a loathing of thy former sinnes, and a resolution to continue in amendment of life, and especially a fixed charity, to forgive others: thou maiest be assured, thou art in the favour of God; and thy sinnes^{past} are all forgiven thee. But if thou continuest to take delight in thy former sinnes: and art unresolved in reforming thy courses; and especially if thou findest in thy selfe a desire of revenge: and art implacable towards others; thou mayst then be assured thou art still in the state of Gods displeasure; thy sinnes are not yet forgiven. For these things are not onely the signes; but the certaine effects of Gods forgiving us; when we confesse and be grieved for our owne trespases to him; and are compassionate and relenting to the trespases of others to us.

But are we not in this all *Naamans*? Doe we not all thinke that washing seven times in *Jordan* is too sleight a medicine to cure our leprosie? that our forgiving of others, can never have the power to worke in God, a forgiving of us? But what is this, O my soule, but to vilifie that which God hath sanctified? If God had said unto thee; If thou wilt have me to forgive thy trespases; then goe sell all thou hast, and give to the poore; as the young man in the Gospell was bidden: Or then goe sacrifice thy onely sonne, as *Abraham* was commanded: oughtest thou not to have done these things?

things? how much more, when he sayth; Forgive, and thou shalt be forgiven? For to skorne the meanes, because they seem to us to be weak; what is it, but to forget the power of that hand which useth them? Could Christ give power to the Hem of his garment, that the onely touching it, drew vertue from him: and cannot God give power to our forgiving of others, to draw mercy from him? could God give power to seven times going about *Jerico*, to make the wals fall downe; and can he not as well give power to our forgiving the trespases of others, to make our trespases fall downe before him? But this is done, to make us know that Gods thoughts are not as our thoughts; nor his waies as our waies: For what Father indeed on earth, though never so loving, would give so great a blessing to so small a duty? what Master, though never so bountifull, would propose so glorious a reward to so meane a service? what King, though never so gracious, would grant so free a pardon upon so easie tearmes? for this which he requires is not the intending of an action, but the remitting of a passion: It is not to suffer, but not to offer: it is not to doe more than we can doe; but not to doe so much as we would doe: yet such a Master, and King, and Father is God; that if thou doe it in charity, and say it in faith; it will worke with him the effect he promiseth: and this shall be a signe unto thee; thou shalt finde in thy minde that Peace which passeth all understanding; thou shalt finde in thy heart,
that

that joy which the world cannot give; and shalt plainly perceive by this subordinate petition, what great cause thou hadst to say ; *Thy Kingdome come.*

But what will be the best time for our saying of this petition? May we not put it off, till we have committed more sinnes; and then aske forgivenesse for all together? May we not run a while upon the skore, and then strike a tally for all at once? O my soule, be not so ungratefull to God; so improvident for thy selfe: for canst thou thinke it fit, to runne further upon the skore; when thou art more upon the skore already, than all thou art worth? Canst thou thinke it fit to commit more sinnes, when thou hast committed more already, than a thousand deaths can expiate? Hath God spared thee for this, that thou shouldst goe on to provoke him further? Hath he for this given thee a time to repent thee; that thou shouldst make him repent him of the time he hath given thee? This deferring of repentance dries up the blood of Christ; God in him is a Father now, who knowes how soone he may turne to a Judge? God in him is now all mercy; who knowes how soone he may returne to his Justice? This present houre, this very instant is the Faire kept, as I may say, of forgiving sinnes: It may be had now at an easie rate; onely for forgiving them that trespasse against thee: but if thou tarry till the Faire be ended; (and who knowes how soone it may be, seeing it hath lasted so

long already) there will then be no pardons to be purchased at any rate, but thou must pay for thy improvidence with thy utmost farthing. O then my soule, put not off from day to day; least thou come, as it is said, a day after the Faire; but whilest it is called to day, call thy selfe to account, and let not the Sun goe downe upon thy impenitency to God; or upon thine anger to thy neighbour: lest it happen to thee, as to the rich man in the Gospell; who to morrow after his Barnes were built, would goe in hand with repentance, when God would not tarry the building of Barnes; but *Hac nocte repitent animam tuam*, this very night they shall take away thy soule.

But is there not in this petition a hole left for revenge to creepe in? may we not doe as much as we say, and yet leave some trespassors, upon whom to be revenged? For, if we forgive some that trespass against us, we forgive them that trespass against us, although we forgive not all that trespass against us: and those we forgive not, will be left for us to be revenged. But, O my soule, what Sophistry is this to be used to God? doest thou not by this, entangle thy selfe in thine owne Net? May not God justly returne thy Sophistry upon thee, and say, Thou desirest to be forgiven, and thou shalt have thy desire: if I forgive thee some of thy trespases, I forgive thee thy trespases, although I forgive thee not all thy trespases; and those I forgive not, will serve my turne for thy condemnation. And
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when God shall say this, art thou not well served for thy Sophistry? Wherefore, O foolish soule, leave playing the Sophister with God; and as it is thy desire to have all thy trespases forgiven, so let it be thy meaning to forgive all that trespasse against thee: For if thou wilt have a generall pardon, thou must generally pardon.

If our forgiving of others, consisted in giving good words; in shewing faire looks; in affording smiling countenances; in offering dissembled courtesies; we might well enough thinke, that every man living, performed the condition of this petition; and that the whole world were nothing but Charity: but seeing God hath thus censured the Israelites Fasting; *Is it such a Fast that I have chosen? Is it to bow downe your heads as a Bulrush, and to spread Sackcloth and Asbes under you?* Doe we not thinke he will as severely censure our forgiving? Is it such a forgiving that I require? Is it to smile in a mans face, and cut his throate behind his backe? Is it to give good words, and watch a time to take revenge? Is it to carry Honey in the mouth, and Gall in the heart? And how then can wee choose now but feare, there is scarce a man living that can looke to have his sinnes forgiven; and that there is not so much as the poore womans mite of Charity in the world. For true Charity is without dissimulation: and to take dissimulation out of the world, what were it, but after a sort to pre-

Esay 58.

vent God ; and to make a new earth before the time ?

But why should God require of us such a quicke returne from anger; who could himselfe carry anger in his minde much longer ? for did he not so to *Moses* ? who having angered God a little at *Meribah* : was punished for it at *Canaan* a long time after ? But O my soule, farre be it from thee to thinke Gods goodnesse, can once be touched with such imputation. God was angry indeed, and upon just cause angry with *Moses* at *Meribah* : and sware in his wrath, that he should not enter into *Canaan* : So the doome was instantly passed, and could not be revoked; and his anger was as instantly passed, and never after shewed. For, when the sentence came to executing ; with what circumstances of mildnesse ; with what favour of interpretation was it done ? that though the punishment could not be revoked ; yet Gods love turned it into a benefit. For, though he might not goe into *Canaan* with his feet : yet he was suffered to goe into it with his eyes : that having taken the pleasure of seeing the figures, he might goe the more cherefully to take possession of the substance. Neither was it perhaps so much a punishment, as a mystery ; at least, a punishment not without mystery : for *Moses* represented the Law, and could not therefore bring the Israelites into *Canaan* ; because the Law cannot bring us to Heaven : It must be *Ioshuah* the type of Christ Jesus ; that must bring them into Ca-

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naan, the type of Heaven ; as it is *Iesus*, the true *Ioshuah*, that must bring us to Heaven, the true *Canaan*.

But seeing God hath forgiven our sinnes already in Christ; what need we to trouble God, or our selves, to aske forgivenesse againe ? as though our words could doe more than Christs deeds ? but is it not as when a King proclaimes a generall pardon to all offendours ; yet none shall have benefit by it, but onely such as sue it forth, and fetch it out : so God indeed hath granted a generall pardon to all sinners, in the merits of his Sonne ; but none shall have benefit by it but such onely as sue it forth by the tongue of Faith ; and fetch it out by the feet of Charity ; and this is the tongue of Faith ; when we say, *Forgive us our trespases* : These are the feete of charity, when we *Forgive them that trespasse against us*.

But why doe we tell God of our forgiving of others ? For, what is it to God, whether we forgive others, or no ? indeed of all our service there comes no profit to God at all ; and our well doing, extendeth not to him ; but it seemes this petition would have us take notice of a property in God ; who, as at first, his pleasure was, to make us according to his likenesse ; so he takes great pleasure still, that he and we should be like : and so much desires to have us like him ; that rather than faile, he will be like us : as *David* saith, *With the pure, thou wilt shew thy selfe pure ; and with the froward, thou wilt shew thy*

Ezeck. 25.

thy selfe froward. And God himselfe seemes to make knowne this property in himselfe; where he saith in *Ezechiel*: *Because Edom hath taken vengeance, and revenged himselfe upon Juda: therefore will I take vengeance, and revenge my selfe upon Edom.* And we cannot in nothing, be so like to God as in being mercifull, as *Christ* saith; *Be ye mercifull, as your heavenly Father is mercifull.* But if we care not for being mercifull to others, that we may be like God; let us at least be mercifull to others, that God may be like us: for, if we be cruell to others; there is no avoyding this property in God; he will also most certainly be cruell to us. To obtaine therefore mercy from God to our selves; we justly make profession of our owne mercifulnesse to others; yet we tell it to God; not to informe him, and make him to know it; but that wee may be witnesses against our selves, if we doe not performe it.

But are there not many other workes, by which we might better have exprest our charity, than by forgiving of trespases? Certainly not any. For all other workes may have leaven in them, and worldly ends; but this is wholly spirituall; and without any mixture at all of carnall respects; and therefore though it be not the onely, yet it is the principall; and as I may say, the *Quorum* of all the workes of charity, as without which, no other worke of ours, how good soever, can indeed be charitable. For, thou mayst visit the sicke; and take great paines,

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paines to doe them comfort ; yet there may be leaven here ; for are there not profits oftentimes ? are there not benefits many waies, from dying men to be expected ? and so thy visitation may be farre from charity. Thou mayst build Almes-houses ; and give great revenues to maintaine them ; yet there is a leaven of vain-glory ; and a leaven of false devotion : as the Israelites gave their ear-rings, to make the golden Calfe ; and so thine Almes also may be farre from charity. Thou maiest give all thy goods to the poore ; that thou bring thy selfe to be one of the number, and yet, perhaps, but poore charity neither ; for may there not be leaven in it, seeing heathen men have done as much ? Thou maist give thy body to be burned ; which seemes not onely the heate, but the height of charity ; and yet, perhaps, but cold charity neither : for are there not leavens of vain-glory ? of false devotion ? of obstinacy, and even of malice ? strange leavens indeed : but yet such leavens there are ; and so thy seeming Martyrdome, may be farre from charity. But when thou forgivest them that trespassse against thee ; this can have no leaven at all in it ; for it can proceed from no beginning ; it can tend to no end ; it can aime at no marke, but onely charity : and therefore this certainly, of all the works of charity, the fittest to expresse it, and therefore the fittest here to be expressed : For, this is the new Commandement, and, as I may say, The Law of the Gospell ;

Y that

Exod. 32. 3.

Phil. 1. 15.

that we love one another ; but no loving without forgiving.

But doth not this Petition seeme of a strange condition? For we aske God to forgive us upon condition, that we forgive others; but what if others doe not trespasse us? then wee have nothing to forgive, and so God must forgive us for nothing. But is it not, that though men see the fruit but as it hangs upon the Tree; yet God sees it as it lies in the roote: and it shall be sufficient, if we be such forgivers, as all the godly are Martyrs; of whom *David* said; *For thy sake are we slaine continually*: and as *Saint Paul* was a Martyr at *Ierusalem*, before he was a Martyr at *Rome*: an habituall Martyr, before he was an actuall; even then when he said, *I am ready, not onely to be bound, but to die at Ierusalem for the Name of the Lord Iesus*. And as such Martyrdom, so such forgivenesse will serve our turnes with God: will serve Gods turne in us.

This Petition is in nature of a contract: and how can the contract be valid, that seemes not made upon a valuable consideration? For, what recompence is it, for our trespasses against God; that we forgive others? If God had done us any wrong, that we might say: Forgive us, O God, as we forgive thee: then there were reason in the Petition; and good ground for the contract: but alas, there is no such thing. For if *Samuel* could say: *Whose Oxe, or whose Ass have I taken, or to whom have I done wrong?* Behold a juster than *Samuel* is here; one so farre

Psal. 44. 22.

Acts 21. 23.

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Psal. 63. 16.

farre from doing us wrong; that hee is alwaies loading us with benefits: One so farre from bending his fist to strike us; that he is alwaies opening his hand to blesse us; and where is then any ground for our contract? But is it not, that if we give a cup of cold water to Gods children; God takes it as if we gave it to him? and if we forgive the trespasses of others; God takes it, as trespasses forgiven to himselfe? And though Gods forgiving of us be of infinite more value than our forgiving of others; yet if he be pleased to set so great a price upon ours; and to set no greater upon his owne; what can hinder but the bargain may stand firme enough? For in contracts betweene God and us: there are indeed, two kindes of values: A value of worth, and a value of Acceptance: and in the value of worth; wee are, God knowes, nothing worth; for what have we that wee have not received? but in the value of Acceptance, there comes in our wealth: which, as it chiefly consists in sacrifices; so of all our sacrifices, there is none more acceptable to God: None that makes a sweeter Incense to Gods sense (though to common senses, of no sent) than our forgiving of trespasses. *Salomon* offered to God in *Gibeon*, a great sacrifice; even a thousand Bullockes; and yet behold, a better sacrifice here, than that of *Salomon*. *For obedience is better than Sacrifice; and to hearken is better than the fat of Rams.* If therefore we make not use of this sacrifice, and forgive

1 Sam. 15. 22.

give not others : wee lose the best meanes wee have of improving our wealth ; and may with David stand, upon *Quid retribuam Domino*, as long as wee will ; but wee shall never finde any thing, so much worth our giving, as forgiving. For, this God accepts as a match to his owne mercy ; and so bringing downe the price of his forgiving ; and raising the price of ours ; hee makes at last the consideration to be valuable, and gives validity to the contract.

But have wee not a great bargaine from God, by this Petition ? to have all our trespases forgiven ; for only our forgiving the trespases of others ? No doubt we have ; if God give us as well the grace to make use of the Petition ; as Christ gives us the instruction, to make the Petition. Otherwise it may prove the worst bargaine that ever was made : For if wee expect our forgivenesse ; depending wholly upon God ; there can be no feare : but if wee expect it, depending upon any thing in our selves ; what hope can there be ? seeing revenge lies boyling, and burning in our breasts ; but charity, God knowes, lies cold at our hearts. But may wee not say, there are in God two attributes, his Mercy, and his Justice ; and that in this Petition, wee are provided for them both ? For if we meet with his Mercy ; it is enough to say, *Forgive us our trespases* : and if wee meete with his Justice, wee have in a readinesse to say, *As wee forgive our debtors* ? This wee may say indeed ; and

and it will doe well, if wee can well doe it : but if wee faile to doe it ; as we make not good the condition ; so wee can looke for no good from the Petition : if wee performe not to God our promise of forgiving, which we are sure of our selves wee cannot : we cannot promise our selves the performance of Gods forgiving ; which we are sure to be most miserable if we doe not.

But will it not give a boldnesse to men ; and make them carelesse how much they sinne, if they may have their sinnes so easily forgiven ? we may therefore remember ; there is an Antecedent, *Thy Will be done* ; and a subsequent, *Leade us not into temptation* ; and an adjunct, *As we forgive our debtors* ; and all these must come together, and compasse in this Petition : or else this Petition, being left to it selfe alone, will never be granted ; nor our sinnes be forgiven. And let us not thinke the suite easie, because wee come as children to a Father : for we must consider, we are but children by Adoption, and if the condition of Adoption be not performed, the alliance is dissolved ; and then we become as meere strangers : or rather as the very children of wrath, as we were before : as the Prodigall childe confessed, *Hee was no more worthy to be called his sonne.*

But doe we alledge our forgiving of others, as a cause of Gods forgiving of us ; or as a measure ? Not as a cause ; for so wee should take place of God, and goe before him : Not as a

John 1. 26.

measure : for so we should limit God, and be above him. And yet as a cause ; but a cause of capacity of pardon, not a cause of pardon : a cause of approach, not a cause of accessie : not an efficient, and yet without which, no effect. And as a measure also ; but a measure which wee bring empty to God, and looke that hee should fill it ; that of his fulnesse wee may all receive. When wee pray to God to forgive us, as wee forgive others, wee doe not limit God to our forgivenesse ; but we require his forgivenesse in its owne extent ; as much more full and absolute than ours ; as he himselfe is more absolute than we : his Mercy more full than ours.

But if this be no cause of our forgivenesse ; what can we say of our selves, why our sinnes should be forgiven ? Can we say, that the Commandements are too many, and too hard to be kept ? But we sinned as much when there was but one Commandement ; and that one, easie enough in all reason. Or can we say we have sinned ignorantly, and beene deceived ? but that excuse would not be taken, in our first Parents ; who yet could plead it better than we : for, they were Novices in the world, and not acquainted with the Serpents Subtilty ; which to us that have served our apprenticeship in the world, is too well knowne. Or can wee say, we have beene constrained, and have sinned of necessity ? but nothing that is not voluntary, shall be laid to our charge. We may thus goe
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over all the pleas of excuse; and we shall find none to make for us, but all against us; unlesse, perhaps, a plea of *Dauids*, and that a strange one, God knowes: *Be mercifull unto mine iniquity, O Lord, for it is great.* A strange plea indeed; to make our case desperate; that it may be thought reasonable: to make our selves Monsters, that we may appeare handsome; yet such is our case, that such must be our course: for if we mince our faults, we doe but make them the more; and if we hide them from God, we doe but make him looke more narrowly to them; and untill we confesse them to be great; it shewes we have no great feeling; if no great feeling, no great remorse; if no great remorse, no great sorrow; if no great sorrow, no great repentance. And if we examine *Dauids* words well; we shall find both a truth in the reason; and a reason in the truth of them. They are great; great in number, for they are more than the sands of the Sea. Great in weight, for they are as a weighty burthen, too heaue for him to heare. Great in voyce, for their cry reacheth up to heaven. Great in continuance; for they have lasted from the time his mother conceived him, to the time his mother the earth received him againe. And yet in the truth of these greatneses, there is great reason of forgiveness. They are great, and therefore fit to shew Gods Power to be great, that can forgive them: They are great, and therefore fit to shew his Mercy to be great, that will

Psal 25. 11.

Iob 13. 27.

Psal 38. 4.

Gen. 4. 10.

will forgive them : They are great ; and therefore fit to shew Gods Wisedome to be great ; that knowes how to forgive them in his Mercy, without prejudice to his Justice : and in his Justice, without derogation from his Mercy.

But hath *David* no better reason to alledge, why God should forgive our trespasses, but the greatnesse of our trespasses ? Indeed, as from our selves, he hath not ; from God he hath : as, *Forgive mee, O God, for thy Names sake* : for how else could he verifie his Name of Father : and *Save mee, O God, for thy Mercies sake* ; for how else could hee justifie his Nature of being mercifull ? and even from our selves, though *David* doth but intimate it, when he saith ; *The Lord said unto my Lord* : yet we can deliver it in plaine termes : Forgive us, O God, for thy Sonne Jesus Christ sake ; and this we may justly call a reason from our selves : seeing hee was therefore given to us, that he might become of us : and being in us, he might be a ranome for us. And therefore, when we say, *Forgive us our trespasses* : doth not Christ seeme to take our person upon him ? and when we say, *As we forgive our debtours* ; doe not we seeme to take Christs person upon us ? seeing in the Petition that seemes verified which was spoken of Christ, *Hee was accounted among the wicked* : and in the condition, that seemes verified which is spoken of us ; *Of his fulnesse wee have all received*.

But though our forgiving of others, be neither

Psal. 25. 11.

Psal. 6. 4.

Psal. 110. 1.

Ioh. 11. 14.

1 Tim. 2. 6.

Esay 53. 12.

Iohn 1. 6.

ther cause nor measure, of Gods forgiving of us: yet it may be inquired, which hath the priority? for they are here so woven and connexed together: that it cannot easily be discerned. Gods forgiving is first named; but our forgiving seemes first intended. Our forgiving is the condition; and the condition must be first performed, before the petition can be granted. Gods forgiving is our petition; and the petition must first be granted, before the condition can be performed. So wee are in a labyrinth here. Our forgiving proceeds from charity: but what charity without the grace of God? and what grace without forgiving our sinnes? Gods forgiving proceedes from mercy; but what mercy to them, that have not charity? and what charity in them that forgive not others? so we are in a labyrinth still. Our forgiving is our action: but what activenesse in us, to any good, without the assistance of God, the Fountaine of all goodnesse? but God assisteth not, where he first forgiveth not. Gods forgiving is his action, and is grounded upon our repentance; but what repentance, without sorrowing for our sinnes? and what sorrowing without forgiving? So wee are in a labyrinth still: and no *Ariadnes* thread to guide us out; but onely Gods Mercy; for the same Mercy in God which forgiveth us, enableth us with grace to forgive others. In Gods forgiving, it is derived to us: in our forgiving it is derived by us: In Gods forgiving, we are onely pas-

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five : in our forgiving, wee are both Active and Passive : but passive first in receiving the grace; and then Active in using the grace. And therefore, we say not, forgive us as we have forgiven; but as we doe forgive : seeing it cannot be thought when we desire God to forgive us our trespases: but that the not forgiving the trespases of others, is part of the trespases we desire to be forgiven. There is therefore no standing with God for priority : but we shall doe well, seeing wee cannot bee too sure of performing the condition; to turne the condition into a prayer : that as in the petition, we understand; I believe, O God helpe my unbelief: so in the condition to understand; I am in charity, O God helpe my uncharitableness. Helpe me, O God, out of the intricatenesse of this labyrinth; so forgive me, that I may forgive : so make me to forgive, that I may bee forgiven.

Doe we therefore well consider, what wee doe, when we say this petition? For doe we not make these words, *Forgive us our trespases*: to stand at the mercy of the words following, whether they shall prove a prayer, or no? For, if we doe as we say, and be mercifull to others: they are no doubt, an excellent prayer : but if we doe not as we say, and forgive not others: what are they then but a very curse & for what greater curse, or what plainer tearms to expresse a curse, than to pray to God to forgive us as we forgive others: and in the meane time to meane

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meane nothing lesse, than forgiving of others? and so wee doe worse to our selves, than *David* prayed to be done to his enemies: *Let their prayer be turned into sinne.* For we have little else left us of goodnelle, but our prayers to be good: and shall we turne them also into sinne? and that which is the worst of sinne, into a curse? can wee not be contented; to commit trespases against men; but we must make them reach to a mocking of God? Is it not enough that we be so wicked to deserve damnation; but wee will be so desperate to pray for damnation? O my tongue, cleave rather to the rooſe of my mouth, than be made an instrument of this petition; unlesse thou finde my heart, so set thee a worke: for so, thou shouldst make thy selfe an instance of Gods complaint: *They draw neare me with their mouths, but their hearts are farre from me.* And yet, O my tongue, I must not have thee to forbear saying it; seeing it may passe for some part of obedience, to say as thou art taught, though thou doe not as thou sayest; and who knowes whether God may not give a blessing to it, whilst it is in thy mouth: that though at first, it rise not from thy heart, yet through his grace it may revert a convert; and turne backe upon thy heart.

But what say wee to such men, who are so farre from thinking it charity, to forgive their trespassours; that they thinke it honour, not to forgive them? doe more feare the disgrace of

Psal 109.7.

Esay 29.13.

men in forbearing revenge: than the displeasure of God in seeking revenge? May we not justly say of such: that for all their pretending either honour or valour: yet are they in truth both cowards and fooles: cowards, to feare where there is no cause of feare; and fooles not to feare, where there is cause. And indeed, is it not a marvellous thing, how men dare be so bold to say this petition; and yet be so carelesse to performe the condition? Doe they thinke it to be a charme; and that the bare saying of the words, without more adoe is of it selfe sufficient to procure forgivenesse? Or doe they thinke God so prodigall of his pardons, that he bestoweth them upon all commers, without any difference? Or doe they believe, he is so easie of believe, that he takes all promises for payments; & never lookes further after any performance? Alas, all these are but suggestions of the divell: they will all be found in the prooffe, to be of no proofe; but rather these words of the condition will be the ground of their damnation: for, from them the Judge will take the advantage, and justly pronounce against them: *Ex ore tuo te judico*: Thou hast often prayed to be forgiven thy selfe, as thou forgivest others: and yet all thy life long, thou hast done nothing but breathed revenge: Thou shalt now at last have thy asking; such forgivenesse as thou hast shewed, such thou shalt finde; cast him into utter darknesse: He would never forgive, He shall never be forgiven.

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Forgive us our Trespases.

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But why should God require that of us which he would not doe himselfe? For, when the Angels sinned; He would not forgive them, but presently in his anger, cast them out of Heaven: And when our first parents transgressed: He would not forgive them, but presently in his Justice cast them out of Paradise. And yet if he had forgiven the Angels; there had not beene a Serpent to seduce Eve: and if he had forgiven our first parents, there had not beene originall sinne to corrupt us. But O my soule, take heed; remember, the seed of the woman was not yet promised: and thou mayst hereby see what God is to us, without Christ; even a consuming fire: and what he is, through Christ; a fire still, but to comfort, not to consume: for he having payd the ransom of our sinnes: it is now as just with God to forgive sinnes; as it was before to punish sinners: and we are now in the state Saint Paul speakes of; *Forgiving one another, even as God for Christ Jesus sake hath forgiven us.* So that God requires no more of us, than what he hath performed to us: Or may we not be bold to say; He therefore requires it of us; that he may be able to performe it to us? and let it not be taken as impiously spoken; that God should not be able to forgive us unlesse we forgive others: seeing there is a pious sense, in which perhaps we may be bold to say; He is not. For is it not said of Christ: that among his owne people he could doe no miracles: he seemed, not

Heb. 12. 29.

Iohn 1. 9.

Mark. 6. 5.

Math. 18. 23.

to want will ; but to want power ; He could not doe them : yet we must conceive this want of power was not in respect of himselfe : but in respect of them ; they wanted faith , and were incapable. And as in them want of faith seemed to take away power from him that is omnipotent : so in us, want of charity seemes to take away mercy, from him that is all love : For doth not Christ tell us of a King, who forgave his servant many debts : but when the servant would not forgive his fellow, he came upon him againe for the same debts, notwithstanding his former forgivenesse : Not, that the King went backe from his mercy, but that the servant went forward in his cruelty : He wanted charity ; and was incapable. For Gods mercy indeed can never enter, where mans cruelty keeps possession : and it is impossible a pardon should be sealed to him, in whom hardnesse of heart, suffers not the seale to make impression.

But is there not a difference here betweene the condition and the petition ? For, in the petition, we pray to God to forgive our debts : but in the condition we offer God, to forgive our debtors ; and why is this difference ? Indeed in both must be understood both : yet in each of them there seemes a speciall addressment to each of them. For it follows with God, that if he forgive the sinne ; he is presently withall reconciled to the sinner : but it followes not with men ; for they oftentimes can be

be content to forgive the offence: when yet they cannot finde in their hearts to be friends with the offendour: as it is the voice of the world to say; I will forgive him, but I shall never forget him: where, by not forgetting, they meane not loving; and truly if they love not, truly they forgive not.

But seeing our trespases are of two sorts: some, committed against God; and some, committed against our neighbour: It may be here demanded; in praying to God to forgive our trespases, what is it we meane? For, if onely the trespases committed against God, what shall then become of the trespases committed against our neighbour? and if in our prayer wee meane them also; it may then be doubted what God hath to doe to forgive trespases committed against others, and not against himselfe? Certainly in our prayer we meane both; and therefore it remaines onely to resolve the doubt; which none but prophane persons would offer to make. Indeed, if thou couldst finde any thing which were a trespassse against thy neighbour, and were not also a trespassse against God: thy doubt might be thought something, which now is nothing: seeing, there is no trespassse against thy neighbour, which is not first and greatest, a trespassse against God. For if a man steale, it is a trespassse against his neighbour; but it is first a trespassse against God; because God forbids it. If a man commit a murder, it is a trespassse against his neighbour; but it is
first

Psal. 51. 4.

first a trespasse against God ; because God forbids it: but this seems not to remove the doubt. For, did not *Cain* commit a trespasse against *Abel* when hee murdered him ? yet God had not then forbidden murder. Did not *Rachel* commit a trespasse against *Laban*, when shee stole his Idols ? yet God had not then forbidden stealing. Indeed, these things were not yet forbidden by the positive Lawes of God, written in Tables of stone ; but they were notwithstanding forbidden by the naturall Lawes of God, written in the Tables of our hearts. But this doth not yet remove the doubt neither. For seeing there is some trespasse committed against the neighbour : it must needs belong to him to forgive his part ; and not to God to forgive all. Surely, the neighbours part, in regard of Gods part, is scarce worth reckoning: and therefore *David* though he had taken from *Urias*, both his wife and his life ; (two as great trespasses against a neighbour, as could be) yet hee saith to God : *Tibi, tibi soli, peccavi : Against thee, against thee onely have I sinned*: as if his trespasses against *Urias*, were not worth the speaking of. Yet God is contented to allow the neighbour his part also; and therefore *Christ* teacheth us ; *If our neighbour have ought against us: to go first and be reconciled to him, before we come to offer at the Altar* : as if else he might put in a caveat, and stoppe our petition: and so indeed hee may. Wee must therefore use all earnest intreaties ; offer all possible satisfaction ;

faction: make all humble submission to procure our attonement: but if all our endeavours cannot prevaile: if our ability bee so small, that wee cannot satisfie; or their hearts be so hardened that they will not bee satisfied: it is then Gods prerogative to take the matter into his owne hands: For vengeance is his, and hee will repay: and *The Lord is King*, saith the Psalme; *the earth may be glad*: and glad indeed, wee may bee all: that the Lord is King, and will judge the earth: for, if men should bee our Iudges; and our hope of forgivenesse should stand in the breasts of men: alas poore wretches, what man of us all should goe to Heaven? for, what care they how many goe to Hell: so they may bee revenged, and have their wills? which *David* knew well: and therefore when after a great sinne, God offered him his choyce of punishment: *Either famine, or pestilence, or to flee three dayes before his enemies*: though he seemed at first in a great straight; yet he quickly resolved of his choise: *Let me fall* (saith he) *into the hands of God, for his mercies are great: and let mee not fall into the hands of men*. And therefore Christ, out of this prerogative of God, said unto the thiefe upon the Crosse: *This day shalt thou bee with me in Paradise*: hee stands not to examine his trespasses to his neighbour: hee takes upon him to answer them himselfe; and tells him without more adoe, *This day shalt thou be with me in Paradise*. Wherefore, O my soule, observe here first; what thou promist God to observe

Psal. 10. 4.
& 17. 13.
Rom. 12. 9.
Psal. 97. 1.

2 Sam. 24. 13.

Forgiue them that trespasse against thee : I doe here therefore forgiue all the world : If any man haue done me wrong ; if any man haue intended me euill : I doe freely and fully, from my heart forgiue him. And then, observe what Christ teacheth thee to observe: seeke all meanes to bereconciled to thy neighbour: I doe here therefore desire forgiveness of all the world; if I haue done wrong to any man, if I owe any thing to any man, which I am not able to pay: I am infinitely grieved, and heartily sorry, and humbly from my heart intreate him to forgiue me. And when thou hast done this, thou hast yet a City of refuge to flie unto, God: and to him confesse thy sinnes, and desire forgiveness: I doe here therefore prostrate my selfe before thee, O God; I confesse and acknowledge the heynousnesse of my sinnes: and I most humbly from my heart entreate thee to forgiue me. This done, O my soule, thou mayst rise from the earth, and take comfort; and mayst bee bold to say, *The Lord is my helper, I will not feare what man shall doe unto me.* For thou mayst be sure that God will use either his authority to the world, to make it forgiue thee, or his prerogative over the world, and forgiue thee himselfe.

But is it not strange this petition should come in so late; which one would thinke should haue beene the first? For, how can we expect a Donative before a pardon? that any thing should bee given us; unlesse our sinnes be first forgiven us? Is it not, that the foure first petitions are
very

Psal. 56. 4. 11
Heb. 13. 6.
Ier. 15. 21.

very ancient; and were said of our first parents, even in Paradise: and in them wee hear nothing but the tunes; for they were to them songs; but are to us supplications: They were to them Hymnes, but to us are Dirges: but the two latter are wholly new, and come but now in; and therefore take their place as they come: For they are indeed, the meere reparations of our first parents ruines: and had both of them beene altogether needlesse, if they had not both of them beene altogether gracelesse. And yet there appeares another reason. For, wee have asked to hallow Gods Name, and that his Kingdome may come: and that his Will may be done: and that he would give us bread to eate: and now, it seemes by our asking for temporall things, (which is the last care of a Christian man) that Christ would have made an end of the Prayer heere, if it had beene possible; but it would not bee: For, our hallowing Gods Name is but imperfect; his Kingdome comes to us but in part: his Will, though it be done as it is in Heaven; yet it is done in earthen Vessels: and therefore after all this, there is no remedy; wee must needs come to this at last, and aske forgiveness: or else all that went before will not serve the turne, for which this prayer is intended. And may it not be another reason why this petition comes in so late, and is placed amongst the last, to shew, that Repentance comes never too late, so it comes at last: and therefore Christ makes this one of our last peti-

Psal. 51. 2.

tion; as washing the Disciples feet, was one of his last acts; the very embleme of this petition. Yet we may observe how dangerous a thing this late repentance is: for, though *Peter*, no doubt, had often said with *David*, *Wash me thorowly from my finnes*; yet when it grew so late, before Christ came to wash him indeed: hee would have put it off; if Christ had not put him on with an extraordinary motion.

Mark. 11. 32.

But may we not seeme here to be at a stand? For, heere are many petitions; but we can see none of them asking for faith: as Christ prayed for *Peter*, *That his faith might not faile*: and the Apostles prayed, *O Lord increase our faith*: and is it not strange that in this principall prayer, wee should not pray for that which is the principall: that all our petitions should be for workes: and none of them for faith? Is it, for some such reason as *Moses* had: who describing the creation of the world; and the making of all creatures: yet speaketh nothing, of the making of Angels, though of all creatures, the principall? Or is it, that Christ makes this a prayer, not a Catechisme: and a prayer for the Faithfull, not for Infidels: for, *He that comes to God, must believe that God is; and that hee is a rewarder of them that seeke him*? Or is it, that wee cannot pray for faith; but it must needs be, either without cause, or without effect: and so bee either needlesse or fruitlesse? For, if we have faith already, it is needlesse to aske it: and if we have it not;

Heb. 11. 6.

it is in vaine to aske it: seeing, what we aske not in faith. *S. James* tells us, wee shall not obtaine: and if we aske it in faith, we then have faith to aske it, before wee aske it. But will it not bee better not to looke our reasons, why wee doe not aske it; but rather to shew reasons, that we doe aske it? and aske it we doe indeed; not verbally but really. For, doe wee not pray for faith, when we pray for the hallowing of that, which cannot be hallowed but by the tongue of faith & the Name of God. Doe we not pray for faith, when we pray for the comming of that which cannot come but upon the feete of faith & the Kingdome of God. Doe wee not pray for faith, when we pray for the doing of that, which cannot bee done but by the strength of faith, the Will of God. Doe wee not pray for faith, when we pray for the having of that, which cannot bee had, but by the hand of faith & forgive nesse of our sinnes. Certainly, seeing wee pray for the causes and the effects: for the roote and the fruit of faith: it is not the want of naming faith, that can be a reason to make us doubt, that wee pray not for faith: no more than the want of naming Christ in this prayer, is any reason to prove that wee pray not here in the Name of Christ.

It is proper to this petition; that where all the other are absolute, this onely is conditionall and where the other are onely contemplative, this is both contemplative and active, for, it is to bee done, as well as to be said. And where all

the other petitions looke God in the face: and expect to receive something at his hands; this onely with the Publican, presumes not to looke up to Heaven; neither aspires to taste of Gods bounty, but onely of his mercy. And yeras dejected as it seemes, it hath greater spirits; at least speakes greater words than all the rest: for where the other doe but onely sue for grace, to bee enabled to doe good workes; this undertakes to doe good workes at its owne perill. and where the other respect Gods blessings all of free gift; this offers to pay for what it takes. And it is proper also to this petition; that it may be called by two names: For, as we say, *Forgive us*; It may be called the petition of repentance; and as we say, *As we forgive our debtors*; it may be called the petition of charity: and they are justly joyned heere together, seeing they cannot well be parted asunder: for either we must have both, or neither of both.

Last of all, are placed Infants; who though they bee well borne; yet being but children, it is no disparagement to be set at the lower end: For when it is said; *Lead us not into temptation, but deliver us from evil*; is it not most properly the petition of Infants? who though they cannot say their prayers, in their owne persons; yet seeing they have their Angell, it is like they have their petition, and say it in their Angell: and what is fitter for them to pray, who are most
 subject

subject to feare; than to pray against that object which is most to be feared: and feare is the proper character, both of them, and of this petition? And it is fit they should *Agmen claudere*; be the last that come into the Temple to pray; seeing they are the last that come into the Field to fight; or rather their prayer is, they may not come into the Field at all. And this may be a comfort to those parents: whose children die in their infancy; that certainly their prayer is heard, and granted: seeing God spares to bring them into the field of temptation: (for *Tentatio est vita hominis super terram*) but delivers them presently from this present evill world.

Here the word *And*, is set on worke againe; and could not be spared: for, as before it served to joyn the spirituall blessing to the temporall, charity to prosperity; so here, it serves to joyn one spiritual blessing to another, perseverance to repentance. And it seemes to doe as good service now, as it did before: For if a man have his sinnes forgiven; and afterward *be led into temptation*; and be not withall delivered from evill: he will quickly fall to his old trade of sinning againe; and the end of that man will be worse then the beginning. But all this is helped by the comming in of *And*: which brings with it either a freedome from temptations, or an assistance in temptations; either an exemption from the battell, or an assurance of victory.

It is proper to this petition; that where all the

1 Cor. 1. 8.

the other are single, this onely is double: and as being the petition of weake Infants, requires the assistance of both the hands of God: And it may bee called, the petition of perseverance; and takes the right way for it: for it removes the impediments, and then applies the helps: and when there is nothing to pull it downe; and a sure proppe to hold it up: what should hinder, but it may last for ever?

We have seene now, that even the verties themselves seeme to speake; and make petitions for us: holinesse, hope, obedience, providence, repentance, charity, and perseverance: and is it not strange, that we see not faith amongst them; and that she, of all other, should be missing here? but may not perhaps the reason bee, because she seemes not to have any particular worke to doe in this prayer, as the other vertues have; but hath her working in the whole; and in every part; and cannot be so properly said, a Capitaine of a Company; as shee may bee stiled, the Generall of the whole Army?

But howsever we may be unwilling to understand this petition, of naturall infants; yet of spirituall we cannot, of whom Christ saith; *We cannot enter into the Kingdome of Heaven: but as little children.* And such wee are, the best of us all, when wee are at best; wee can neither goe nor stand, but as we are led: for if we bee left to ourselves, we are sure to fall. We are therefore

fore, contented to be led : and have made choice of our leader ; but if hee lead us, where we may chanceto fall, what are we the better for his leading ? and what is then our prayer, that he will not lead us, into the rugged waies of temptation, where we may dash our foote against a stone ; but that hee will lead us, in the even paths of righteousness, where our feete may neither slip nor stumble : and if he doe not alwaies hold his hand over us, to keepe us from taking falls ; that yet at least, hee will put his hand under, and keepe us from taking harmes.

Ier. 32. 9

But if we take this petition generally ; doth it not seeme to make us speake exceeding strangely ? as though wee thought God a seducer ; and where all this while we have expected hee should doe us good ; wee should now begin to feare, hee would doe us hurt ? But the truth is, wee are not distrustfull of God, but of our selves ; not of his leading, but of our following : Not that God tempts us, for *S. Iames* hath cleered him of that, where he saith ; *that Gods tempts no man*. But wee have other tempters ; the world, the flesh, and the divell ; who have all their severall waies of tempting : For, the divell tempts us, by suggestion of fancies ; the world tempts us by allurements of objects ; the flesh tempts us by inclination of will : and these againe are all pressed upon us ; by the devill ; with the rage of a roaring Lyon, by the world, with the subtilty of a flattering enemy ; by the flesh, with the treachery of a false friend : so that, if force and fraud and false-

Gal. 5. 29.
Iohn. 16. 33.

hood would doe it, we were undone : and yet against all these we may doe well enough : For, Christ hath overcome the world, and hath broken the serpents head; and by his death hath mortified the flesh : and so no matter now, who is against us, if God be with us : but if he lead us in, that should lead us out; in what case are we then? God is an Actor in all our actions; and he hath two hands to worke withall, though he doe not alwaies use them both at once, and what is then our prayer? that he will be pleased not to use his left hand of Iustice, to lead us into temptation; but if his pleasure be to doe so; that yet at least hee will use his right hand of mercy also, to leade us out, and to deliver us.

Wee said before, that this last petition of the three latter; seemes to be subordinate to the last petition of the three former; and therefore having sayd, *Thy will be done*, we justly now make suite to him to bee good unto us; and not to lay too beavie burdens upon us: for of whom should we seeke for mitigation of our burdens, but of him to whom wee have submitted our backs? But why should Christ teach us another order in our praying, then he used himselfe in his owne praying? For hee prayed: *Father, if it be possible, let this Cup passe from me; yet not as I will, but as thou wilt*: so putting his petition before his submission: but hee teacheth us, to put our submission first, and after to come with our petition? Is it not that Christ might place his petition where hee pleased; who had power

power in himselfe to grant it to himselfe: For he had power to lay downe his life; and hee had power to take it againe: but if wee should place our petition first, it might seeme, as if we did capitulate with God; and made not our submission, but upon condition.

When wee say, *Lead us not*; we seeme to doubt God: but when we say, *Deliver us*; we shew our trust in God; When wee say, *Lead us not*; it implies we are fearefull: but when wee say, *Deliver us*; it implies wee are confident. And how should this variation come to happen? In the first, wee looke upon our selves; and can see nothing, but weakenesse: and therefore can feele nothing, but doubtfulnesse and feare: but in the second, wee looke upon God: and can see nothing but goodnesse: and therefore can feele nothing but hope and confidence. In the first, wee consider the great hate and power of the divell over us: and this makes us fearefull: In the second, wee consider the great love of God to us: and his great power over the divell: and this makes us confident. In the first, we consider the Law: and what is threatened to transgressours, and have cause to feare: In the second wee consider the Gospell; and what is promised to beleevers: and have cause to hope. Thus the Law sends us to Christ: our owne weakenesse to seeke for succour: the tempter to looke out a deliverer. Consider then, O my soule, what happinesse it is to thee: that though the Law kill: yet Christ quickens:

Gal. 3. 12.

though the flesh be weak; yet the Spirit is willing: though thou hast a diuell for thy tempter; yet thou hast God for thy deliverer. And may we not take comfort, to thinke how fitly our temptation, and our deliverance are placed in one petition together; least if they were put into two petitions, they might seeme to bee too farre asunder? For if our deliverance, should not bee immediate to our temptation; GOD knowes, what hurt wee might take; but wee all know, what hazzard wee should runne.

Psal. 119. 37

It may seeme a strange prayer of David, to say, *Avertit oculos, ne videant vanitatem*: Turn away mine eyes from seeing vanity: as though God medled with our looking? Or that wee had not power in our selves, to cast our eyes upon what objects wee list? But is it not, that what wee delight in, we delight too looke upon? and what we love, we love to beseeing? and so to pray to God, that our eyes may not see vanity; is as much as to pray for grace, that we be not in love with vanity. For indeed, vanity hath of it selfe so gracefull an aspect, that it is not for a naturall man, to leave looking upon it: unless the fairer aspect of Gods grace, draw our eyes from vanity, to looke upon it selfe; which will alwaies naturally bee looking upon the fairest. And as David here makes his prayer in the particular, against temptations of prosperity: so Christ teacheth us, to make our prayer in the generall; against the temptations, both of prosperity and adver-

adversity; and very justly: For, many can beare the temptations of one kinde; who are quickly overcome, by temptations of the other kinde: So *David* could beare persecution without murmuring, but when hee came to prosperity; hee could not turne away his eyes from vanity. In his crosses, hee could say; *Examine mee, O God and try mee; Judge mee according to my integrity.* But in his prosperity, he was glad to say; *There is no soundnesse in my flesh; neither any rest in my bones, because of my sinne.* And as *David* had better shoulders to beare adversity; than eyes to beare prosperity; so there are others, that can beare prosperity with moderation; who are quickly overcome with impatience in adversity. And it seemes the Divell tooke *Iob* to be of this temper: for hee saw his carriage upright, in his prosperous estate: but hee told God, it was no marvaile; seeing he had set a hedge about him; a hedge of prosperity: but if hee would breake downe that hedge, and let in crosses; hee should finde him another man than hee tooke him for: hee would curse him to his face. But though the divell were deceived in *Iob*, and that *Iob* could doe this: doe wee thinke, that every one of us could doe as much; Or rather, not one of a hundred? Or rather, as *Salomon* saith; *Not one of a thousand:* Or rather, as God himselfe saith here; *Not such another in the whole earth.* And why than would God lay such crosses upon a righteous man, for tryall of that which hee knew already? was it not enough that God knew it; but

Psal. 26. 1. 2.

Psal. 31. 3. 5.

Iob 1. 21.

Iob 1. 8.

a good man must suffer, that the diuell might know it? was it iustice in God to put a righteous man to paine, onely for the diuels pleasure? But the case indeed is cleane otherwise: God did it not for the Diuels pleasure: but for his torment: and not for enforming of himselfe, but for endeering of *Iob*: For, as there is no such crosse to the diuell, to make him impatient, as to see a man that is patient in crosses: So there is no deed of men, so acceptable before God: as to take all thankfully which hee layes upon them. For, not to murmure: or not to cast our eyes upon vanity: are in themselves any great matters: but when a man murmures not in aduersity, which gives so many causes of impatience: or when a man casts not his eyes upon vanity, in prosperity: which ministers so many occasions of allurements: this is a man after Gods owne heart: and this is one to whom the diuell may say, as he said to Christ: *Art thou come to torment us before the time?* But the difficulty of doing this: and the danger of not doing this: gives us all iust cause to say: *Lead us not into temptation.*

But if it be not good that God should lead us into temptation: why should wee thinke that God will offer it? and if it be good, why should we offer to pray against it? seeing God, who is the Fountaine of all goodnesse, can never be the streame to carry us to euill? It is good indeed in God: but it is not good for us: It is good in God, that hee should set his Iustice a worke, where

where his mercy is provoked: but it is not good for us, that hee should lead us in: who is the onely meanes we have to lead us out. Wee are well assured, that God never tempts us: for else *S. James* should not tell us right: and wee are as well assured, that God sometimes leads us into temptation: for else Christ should not lay our petition right: but it is not all one, to tempt us: and to lead us into temptation: To tempt us is properly the worke of Satan: To lead us into temptation, is oftentimes the worke of God. It was God, that led Christ into the Wildernesse to bee tempted: but it was the divell that tempted him, in the Wildernesse. And even this is our case: if God lead us into temptation, the Divell will be sure to fall a tempting us, to lead us into sinne: and to resist the divels temptings, Christ found it so difficult for himselfe: that he knowes it to be impossible for us: and therefore what he knowes wee cannot resist, hee teacheth us to prevent: which is only done by this petition: For if God lead us not into temptation, the divell may have the will to fall a tempting us: but he shall never have the power to tempt us to falling.

But why should we pray, not to bee led into temptation: seeing *S. James* bids us, to account it for exceeding joy, when we fall into temptation? Is it wisdome to pray against our exceeding joy? Or is it misery to be led into that, into which it is happinesse to fall? where should bee the cause of our making this petition?

Iam. 1.2.

Not

Not in the temptations; for then *S. James* would not say, *they were cause of joy*: Not in Gods leading us, for then *David* would not desire God, to be his Guid: Is it, that temptations, which are good in themselves; are made evill, if God leads us into them? Or is it, that Gods leading us, which is good in it selfe; is made evill, if it leade us into temptation? Or shall wee beleeve Christ, and thinke *S. James* was deceived? Or shall we beleeve *S. James*, and thinke Christ was mistaken? O feeble flesh, what may not temptations worke upon thee; when this very praying against temptations; becomes it selfe a temptation unto thee? But is it not, that some temptations are onely outward; and are but as Files, as I may say, of our rusty nature; of which *S. James* speakes? And some are inward, and are as engines of battery, to our weake nature; of which Christ speakes? and so *S. James* sayes true; that wee have cause to joy in those; as the Iron hath cause to joy to have the rust Filed off: and Christ speakes true, that wee have cause to pray against these, as that which is weake, hath cause to pray, it bee not batter'd with engines: and all comes to this, that God will not lead us into temptations, and there leave us: but so guard us, and regard us in them, that though they File us, they may not foile us: though shake us for our fruite, yet not to our fall, but have the issue with the temptation.

1 Cor. 10. 13

But why should we thinke that God will doe
than

that for us, which hee would not doe for Christ himselfe? For, hee led him into temptations of hunger and thirst; of scandals, and reproches; of crosses, and perlecution; but above all, into that transcendent temptation, which made him cry; *My God, my God, why hast thou forsaken mee?* and how then can wee looke hee will spare us? Even for the same love wee looke he should spare us; for which wee find he spared not him. For he therefore led him into temptation; that hee might thereby triumph over the tempter; and wee therefore looke hee will spare us: lest the tempter should thereby triumph over us. For God as our Captaine will as well bring us off; as lead us on: and he might well trust Christ with temptations, who had forces of his owne to make resistance; but alas there is no trusting of us with them, who are al of us creeples, from our mothers wombe.

This petition seems very plausible to worldly mindes; because they thinke there are no temptations, but onely crosses: yet there is something in it that would not like them very well, if it were well understood. For would any man like to pray that he might not be rich? yet so he does, that sayes this petition, as *St. Paul* tels us, *They that will be rich, fall into many temptations; and into many foolish, and noysome lusts.* And therefore *Salomon* never puts on the masque of generality, but delivers it to God, in bare rearmes: *Give mee neither poverty nor riches:* Not riches, as being a temptation to steale away our hearts

Prov. 30. 8.

from God; Not poverty, as being a temptation to make us steale away the goods of others, And yet we need not be dismayed, or angry with the petition; seeing hee that prayed to against riches, proved notwithstanding the richest man himselfe that ever was.

But must wee not needs thinke this petition more then needs; seeing by the former petition our sinnes are all already forgiven? Indeed, if Christ to him that cryed to him for helpe, had onely said, *Thy sinnes are forgiven thee*; wee might well enough have made an end of our prayer there: but seeing hee addeth, *Go thy way and siane no more*: this makes way for this petition; and now it comes of necessity to bee added: for if this petition doe not come and helpe us, wee may goe our way, but wee shall never goe the right way; wee may bee made cleane, but wee shall never bee kept cleane: For the former petition was a remedy against our sinne, but this is the remedy against our sinfulness; that was physick to cure; but this is the physick to prevent: and if wee doe not somerimes use preventing, wee must not alwaies looke for curing.

But if this be the preventing petition; and the former, the curing; why doe we not use this petition first; and so perhaps wee might not need the other? This indeed might well bee done in a sound body; but ours, God knowes from our conception, have never beene so
sound,

found, but that we have ever needed curing; and therefore our prevention is not from diseases; but from the growth of diseases, not to keepe us in perfect health, but to preserve us from greater sickness.

And as it is a preventive against sinne: so it is, as I may say, a crosse bill against the authour of sinne: for the divell is continually making suite to God; that he would leade us into temptation: and wee by this petition make suite that hee will not lead us; and wee have no advantage of the divell, for prevailing in our suite, but onely our faith: for if faith faile us, the divell is as like to speed in the suite, as wee. But though Christ prayed himselfe for *Peter*: that his faith might not faile: and seemes to leave us here, to pray for our selves: yet wee cannot doubt, but that comming in his Name, hee will doe as much for us as hee did for *Peter*: and then if Christ by his prayer, obtaine for us, that our faith doe not fayle: wee may bee sure, by our owne prayers to obtaine for our selves, that God will grant our suite, and not the tempters.

John 17.20.

But seeing God is in Power, almighty: in Wisedome, infinite: in Care, most tender: in Watchfulnesse, most vigilant: what need wee to feare, or can wee bee affraid of, if hee be our leader? No cause indeed of any feare on Gods part: all the feare is on our parts: for though God bee powerfull, yet wee are weake, as Christ saith; *The Spirit is willing, but the flesh*

is weak: though God bee wise, yet we are foolish: that God saith of us, *My people have no understanding*: Though God bee carefull, yet wee are wilfull; that it may bee said as well of us, as of the Iewes, that wee are a stiff-necked Generation. Though God be watchfull, yet we are drowlie; that Christ may say to us, as he said to the Apostles, *Could yee not watch with me one houre*? And now if God should leave us to our infirmities: and adde his leading to our owne aptnesse of falling into temptations: It were impossible that this house of ours, which is built upon the sands, should ever bee able to stand upright. O Lord, let thy spirit lead mee; for without leading, I am afraid to fall; but let him not leade mee into temptation; for by such leading, I am sure to fall: so leade mee in the way, that I bee not led captive away: yet know, O my soule, and despaire not; that if it should so ill befall thee; yet Hee, which led captivity captive, is able to deliver thee.

Psal. 68. 18.

But why should wee talke so much of the devils tempting us? For who is able to come personally, and accuse him of any such matter? St. Iames saith; *Every man is tempted, when hee is drawne away of his owne lusts, and entised*: but speakes not a word of any tempting from the divell. But may it not be said here, *Tela palam jaciuntur; Clam subintrant*? & St. Iames seemes to speake of sensible tempting; of which our owne consciences can accuse us. and which we may

Iam. 1. 4.

may easily take notice of in our selves : but the diuill is no such tempter : hee is one that will not be seene in tempting : he catcheth us as we use to catch a beast ; by clawing and looking another way, he comes not more close to us, than he keepes himselfe close from us : and therefore the more dangerous because secret ; his malice is not knowne till felt, and when felt, yet scarce discerned : It is a skill that passeth our cunning, to discerne *Inter morbum mentis, & morsum serpentis*; berweene the weeds of corruption, growing naturally in us : and the seeds of infection, cast by satan into us : as Christ told *Peter*, *Satan hath desired to winnow thee as Wheate* : and what was this winnowing but tempting ? yet *Peter* could not charge the diuill with any such matter : hee found no such winnowing in himselfe, nor ever should have done till hee had winnowed him all to chaffe, if Christ had not prayed for him, that his faith might not faile. For as the wind bloweth where it listeth, yet no man knowes from whence it comes : so this windy temper breatheth his suggestions where hee listeth ; yet no man knowes from whence they come. Our natures are so prone to wickednes ; that we may well enough thinke, they come from thence : yet the Diuill that never thinkes us prone enough : is never backward to set us forward, though by waies and conueyances so secret and hidden, that no Juggler playes his trickes more closely to our sense, than hee ministers his suggestions, privily to our fancies, that where

Luke 22. 31.

1 Pet. 5. 8.

Salomon saith, There are foure things too wonderfull for him; and which he cannot know: hee might perhaps have added this as a fifth; the divells way of tempting in the minde of man. Although therefore we cannot personally come and charge him with tempting us; as our first parents could: yet seeing *Christ* told *Peter*, and *Peter* hath told us; wee have reason to take notice of it; and give them the credit to beleve it.

Psal. 26. 2.

But may not this petition, with great reason bee thought unreasonable? wee would be taken for pure silver, and can wee not endure the tryall? wee desire to bee accounted hardy souldiers; and can wee not abide to heare of the battell? how unlike are wee to *David* in this? For, what wee pray against, hee prayed for; *Prove me, O Lord, and try mee, examine my raines and my heart.* But was this prayer of *David*, an opposition to our petition here? he prayed to bee tryed in that which is past: wee pray, not to bee tryed in that which is to come: Hee prayed to bee tryed, because he knew his owne innocency; we pray not to be tryed, because we know our owne frailty. When the matter was onely betwene him and *Saul*, he might stand upon his innocency and justifie himselfe: but when it comes betwene him and God, hee knowes not then, where hee is himselfe: but is faine to fall a praying: *Forgive mee my secret finnes*: and not contented with that which is past; hee is glad to prevent the time and say, *Encline not my heart unto*

Psal. 141. 4.

unto any evill thing : and so David is as ready to say this petition as wee; Lead us not into temptation.

But is it not strange how wee should be come to this ? Doth not this petition suite very ill, with those that went before ? For by them wee have prepared our selves at all points for this spirituall warre : By the first, wee have put our selves under Gods colours, and goe under his Name : By the second, wee have put on all the Armour of God ; and have as much as the Kingdome can afford us : by the third, wee have put on a resolution to stand to it what ever happen : By the fourth, wee have victualled our selves for every day, as long as the warre lasts : By the fifth, wee have made our peace with God and the world ; and is it not strange that after all this, wee should now shrinke from the battell, and bee afraid least God should lead us to it ? But al this is done, as *Hezekiah* said to *Esay*, *The children are come to the birth, and there is not strength to bring forth*: that as *St. Paul* saith, *God hath concluded all under unbeliefe, that hee may have mercy upon all* : So wee may say ; *God hath concluded all under feare and weakenesse ; that he may deliver all* : and that we may know and acknowledge, that wee have no hand at all in it ; but that our deliverance is wholly and solely, the work of God: that we may call him, and call upon him with *David* : *O thou our deliverer from our enemies.* We onely have a prayer and a song, for
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Esay 37.3.

Psal 18.48.

Pfal. 49. 15.
Ier 9. 4.
Ecclef. 6. 13.

1 Pet. 5. 8.

Exod. 14. 4.

Exod. 15. 2.

Pfal. 118. 14.

Esay 12. 2.

all wee can doe : a prayer of supplication, that hee will deliver us : which is this wee say here ; *Deliver us from evill* : and a song of praise for our deliverance, which is that, that followes ; *For thine is the Kingdome, the power and the Glory.* A song of praise for our deliverance : but from what, and from whom ? From hell, from the grave, from the world, from our enemies, from our friends, from our selves ; but above all, from one that makes use of all these against us ; from the bramble satan, who catcheth hold of us, to rule over us : but thou O Lord, art the true olive tree ; and thine is the Kingdome : from the roaring Lyon, that goes about to devour us : but thou art the Lyon of the Tribe of *Judah*, and thine is the Power ; from the cruel *Pharaoh*, that pursues to destroy us ; but thou art the Lord of Hosts that gettest the honour upon *Pharaohs* Host, and thine is the Glory : And for this deliverance from *Pharaoh* and his Host, though but a type of ours ; *Moses* long since sung a song so loud, that it hath ecchoed from him to *David* ; and from *David* to *Esay*, and from *Esay* is come to us, *Thou, O Lord art our strength, and our song ; for thou hast bene our deliverance.*

But is deliverance from evill, the highest blessing wee can reach to, by our prayers ? what becomes then of the resurrection of our bodyes, and the life everlasting ? things so much talked of, and so highly magnified ? Are they onely idle names, and are there no such things indeed ? Or are they so little worth the praying for, that
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in al this absolute Prayer, we bestow not so much as a word upon them ? Or shall we thinke the Prayer imperfect ; seeing the greatest things are left unprayed for, and not once named or implied ? O my soule, take heed, let not the weake fancies of thy owne spirit ; or the strong suggestions of a worse Spirit, move such unhalloed doubts within thee ; For our deliverance from evill, shall plainly appeare to bee the highest blessing wee directly attaine to by our prayers ; and yet our confidence for the resurrection of our bodies, and for the life everlasting, shall have foundation enough to stand most firme. For the three first Petitions, seeme chiefly referred to the honour of God ; in whom all his attributes are equall, and therefore in them, wee goe, as I may say, upon even ground ; we can find neither rising, nor falling in them ; wee seem to see nothing, that carries any higher than the earth, or that carries any longer than this life ; (and therefore that clause, *In earth as it is in Heaven* ; though it be expressed onely, in the third petition : yet it is by many, understood also in the other two :) but in the three latter, which are referred to our owne benefite ; we seeme to be climbing up *Jacobs Ladder* ; for at every petition, wee take a step higher. In the first, wee beginne very low ; and aske, as *Jacob* did, but onely meate and raiment : In the second, wee take a step higher ; and aske a pardon of our faults. In the third, wee goe yet higher ; and aske an absolute protecti-

on from all dangers, and deliverance from all evil; wherein wee may be said, to have wrestled with the Angell; and obtained a blessing: for this is the highest step wee can possible attaine to in this mortall life: But how doth this step reach so high as *Jacobs Ladder*, which reacheth up to Heaven? Marke therefore, O my soule, for, having begunne in humility; It seemes as if Christ here should say untous: Friend, sit up higher: for this step of our deliverance from evil, seemes to deliver us to Heaven: seeing it is contiguous, & joynes immediately to the first step, wee shall take in heaven; when all teares shall be wiped from our eies; and they be made cleere, to behold the blessed vision of God, which is the highest step of all: and in which consists the summe and *summum* of our eternall happinesse.

But why in all this Prayer, should wee have for these things, no Petition? Is it that wee shall have them rather by the participation of Christ, than by the incession? rather as sonnes, by inheritance; than by sute, as servants? and is as much beyond our prayers, as above our capacities? Or is it, that our deliverance from evil, which is the highest step wee are capable of in this world, implies an Adhering to the Deliverer himselfe in the world, where we shall be capable? Or may we not say, that the Petition, *Thy Kingdome come*; though it goe from us with an onely reference to the honour of God; yet it is returned from God to us, with this Inference

Inference; *Honorantes uos Honorabo*: and though it reach not so farre as the suite of the mother of *Zebedius* sonnes; to have one sit at the right hand; the other at his left: yet it reacheth as farre as the suite of the thiefe upon the Crosse; *Lord, remember mee when thou comest in to thy Kingdome.*

1 Sam. 2. 30.

But lest it should be said, that we go about to take the Kingdome of Heaven by violence, may wee not make the matter plainer, by saying: that wee therefore pray not for the resurrection of the body, and for the life everlasting: because they are not so properly the objects of faith, which have most to doe in our Prayers; as they are the objects of hope, which is a transcendent to our Prayers. Faith indeed prepares us for hope: and these things we here pray for, for the things we hereafter hope for: but as it is not the fashion of a sonne, to pray his Father, to make him his heire; but hee carrieth himselfe dutifully; and performeth his obedience; and then he doubts not but hee shal bee heire: so it is not our fashion with God; to pray for our inheritance; which is life everlasting, and the Kingdome of Heaven: but wee pray, that as sonnes, we may doe our duties, and obey his Will; and then, wee have an assured hope, we shal enjoy them. Although therefore by Name, and in expresse termes, we pray here, but for the things onely, which may be had here; yet by consequent, and as in their causes, we pray also for the things, which shall be had

Heb 6.11.18.

Psal. 16.9.

Ioh. 19.35.

Gal. 5.5.

Tit. 3.7.

hereafter. For the Graces, which are the causes preceding now, the blessings which are the effects, will necessarily follow; that is, remission of sinnes, and obedience to his Will; and an uniting to Christ by the comming of his Kingdome, being here obtained; the resurrection of our bodies, and the life everlasting: and the blessed vision of God will undoubtedly succeed. Wee therefore pray onely, that all impediments of our owne defects, may be removed; and that all Graces necessary, may be supplied: and for the rest, wee rest our selves upon God: and Faith seemes here, to put us over to Hope; for wee have no more petitions to make; but the next thing that followes: is that, of the Martyr *Stephen*, concerning our eternall life; *In manus tuas Domine, commendo spiritum meum*: and concerning the resurrection of our bodies, that of the Prophet, *David*; *My flesh shall rest in hope*: For having the promise of his Word, and the truth of his promise, and the infallibility of his truth, for our security; though we have not done with Faith; yet we have now more to doe with Hope; and through Faith are made confident to say in Hope; *I know, that my Redeemer liveth*; and though wormes destroy this body, yet I shall see God in my flesh. For, wee through the spirit wait for the hope of righteousness through Faith; and that being justified by his Grace, wee shall bee made helres according to our hope of everlasting life.

But

But yet at last, if it be exacted of this prayer, that it must of necessity include also the blessings of the World to come; or else will be concluded for imperfect: may wee not very justly justifie it, even in this kinde also? Let us therefore take a review: For, though at the first looking, wee have discovered nothing; yet if wee continue looking, as the servant of *Elisha* did; wee shall perhaps, discern a Cloude, arising from the Sea of these Petitions; that will serve to signifie, a shewre of blessings, immediately to follow. And wee neede not stand long a looking: for, doe not the very first words afford us a Cloud? For, when we say, *Our Father*: doth it not imply, that wee are his Children? and if the Father alwaies be in Heaven, shall the children alwaies be one Earth? how then is it true, that where he is, wee shall be also? and that which Christ saith: the sonne abideth in the House for ever? For, how shall hee abide there, if he never come there? seeing therefore Heaven is Gods House; and wee as children, must in our time, be in the house with him; we must necessarily at last, come to bee in Heaven: and so one of the blessings is found here, which was complained of, to bee wanting in the prayer. And when it is said, *Hallowed be thy name*: shall not Gods Name eternally be hallowed? If then wee bee appointed, to doe a worke which is eternall; must not wee bee needes eternall, that are to doe

it? and so, to our being in Heaven, is added eternity, another of the blessings, complained of, to be missing.

Let us now come, to *Thy Kingdome come*: and will not this afford us; to see the Cloud more plainly? For, the Kingdome is but in relation to the subjects; if therefore the Kingdome bee perfect, the subject must be perfect also: for without perfection of subjects, it can never bee a perfect Kingdome: and what perfection of subjects could there bee; if there should be no other subjects, but onely Angells? For so, there should bee but one ranke of subjects; which in a Kingdome, were a great imperfection.

To make therefore some other rankes, for perfecting of this Kingdome, we also shall be taken in; and then certainly, taken in, whole and entire; both body, and soule: for else, the Kingdome should rule over but pieces of subjects; which in a perfect Kingdome must not be. If then we be taken in, whole & entire; then must our bodies be raised, and joyned to our soules againe; & this is our resurrection: another of the blessings, complained of to be missing. And may wee not continue looking still; and come to discern the Cloud yet plainer? For when it is said: *Thy will be done in Earth, as it is in Heaven*: are not wee to doe as much worke, as the Angells? and if wee doe as much worke, may wee not expect as much blessing? now they behold the face of God
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continually, and therefore wee certainly, if wee doe the Will of God, shall doe so two : and so wee have found even the greatest of the blessings, which were complained of, to bee missing in this prayer : And wee have found it here, where we least expected it. For indeed, these Petitions will afford divers waies of drawing forth these blessings from them ; according as wee take our standing to discern the Cloud.

But this which is done, may serve sufficiently, to cleere this prayer, from all imputation of imperfection : seeing we have all blessings now, that can be thought of, worth the having : Eternal life, and that in Heaven ; and that both in bodie and soule ; and in them both, to enjoy the blessed vision of God ; which is life everlasting, in its exaltation. And now, if any man thinke, that thus to fetch the resurrection of our bodies ; and the rest of these blessings, is farre fetched, and from the Clouds indeede : Let him consider, how farre it was, fetching it, from the Words of God to Moses : *I am the God of Abraham, the God of Isaacke, and the God of Iacob* : and yet when Christ fetched it so farre, it was taken for a prooffe neere hand ; and for a Cloud of witnesses. And indeede, there is a benefit to us, by this abstruse epressing : for being lesse obvious : It is more speculative in the searching : and more meditative in the finding : and the more it is wrapped up to the

Mat. 12. 32.

the sense, the more it is dignified to the understanding.

And though these Petitions may serve sufficiently, to afford these Blessings : yet there is a petition behinde : which though it make not so great a shew of a Cloud : yet may prove to afford as great a showre of blessings, as all the former. For, when wee are delivered from all evill : then if death bee evill, wee are delivered from death ; and to be delivered from death, is life everlasting. When we are delivered from all evill, then if corruption of the body, bee evill ; we are delivered from that corruption ; and to bee delivered from that corruption, is the very resurrection. When we are delivered from all evill ; then if restraint from the sight of God be evill : wee are delivered from that restraint ; and to be delivered from that restraint : is to be addmitted into his presence, and to enjoy his blessed vision. And now this prayer reacheth full as high, as *Jacobs* Ladder : and so we have Ladder enough to carry us to Heaven ; and prayer enough to obtaine the blessings of Heaven : and wee, are come to the *Consummatum est* ; which is not onely a finishing, but a perfecting : a perfecting in it selfe, in being made perfect, and a perfecting of us, in making us perfect. Let us therefore pray this prayer ; and let us pray that wee may pray it ; seeing it can never bee too much said, which can never bee enough done.

We

Wee have now gone over these Petitions, as they lie in the prayer, *Ordine recto*: but doe they not invite us also, to a consideration of them, as they lie *Ordine Inverso*? and apply hither, that of Christ: the first shall bee last, and the last first. For, the first of these Petitions in our praying; will bee the last of Gods accomplishing; and the last will prove the first: and they seeme to have a correspondence to Gods favours, shewed to the Israelites, in their progresse in the Wildernesse. For, when wee say, *Deliver us from evil*: Is it not the first blessing wee receive from God; that wee are delivered from the bondage wee were in to Satan? and this was figured, by Gods first favour, shewed to the Israelites, in delivering them from the captivity of *Egypt*; after many temptations with signes and wonders. The next Petition is our desire to be forgiven: and to have our finnes washed away in the blood of Christ: and was not this also figured to the Israelites in the Passeover? a figure of the true Lambe of God, which taketh away the finnes of the World. And these two Petitions, are immediate to one another: as the two favours were intermingled to the Israelites: For, there could not be a deliverance without a Passeover to them; because there cannot bee to us. The third Petition, is for our daily bread; and this likewise was figured, by the next favour shewed to the Israelites; his sending downe of Manna day by day, from Heaven; and his bringing wa-

ter out of the Rockes. The next Petition is for sanctification; when our wils are made conformable unto his: and though by his Adoption, we are children, yet by our owne Vow, we are servants: and this also was figured in the Israelites, by his giving of the Law: when God said to them, ye shall be to me a Kingdome of Priests, and an holy Nation; and they againe answered God; *As that the Lord hath spoken, we will doe.* The next Petition, is for the comming of his Kingdome; which is not onely wages, as to servants; but an Inheritance, as to children: For it is not onely said; *Euge bone serve:* but, *Venite Benedicti Patris:* and this was also figured in the Israelites, when God distributed amongst them the Kingdomes of the Heathen: and every Tribe had their station assigned them in the Land of *Canaan*; some by Geometricall proportion, and some by Arithmetically. The last blessing is our first Petition; when wee shall come to be as Angels; and when our hallowing of Gods Name, which is now our worke, shall be our happinesse: and this was also figured in the Israelites; when they rested in *Canaan*, and subduing their enemies round about them, had nothing but songs of Praise, and Thankesgiving for the blessings they enjoyed. After this, there is no more Figure; for wee are come to that, which cannot be Figured: there shall be no more use of the Name of Father; for we shall Hallow God in his proper Name: and as he is in himselfe; and our charity shall be in that

Numb. 16. 54.

Iosh. 21. 44.

that height that we shall then love God; Not as *Misericordem*; Not as *Bonum nobis*; but as *Bonum*: and not onely love him, for himselfe; but not love our selves, but for him: that it is no marvell, *S. Paul* leaves Faith and Hope behind this Charity: seeing they are onely for our selves: This, onely for God; and great reason: for God shall then be all in all.

And now before we make an end to speake of Hallowing Gods Name; It may not be unfit, to consider the three first Petitions; as they are onely Hallowings, or Allelujahs: for, observing the difference of the songs: wee shall perceive the difference of the singers. The first, when wee say, *Hallowed be thy Name*; is the Allelujah of Angels: and wee may truly say, is *Canticum Canticorum*: the Song of Songs: not onely because it is sung without ceasing: but because it shall bee sung without ending; and is both the cause and the effect: both the signe and the substance of our eternall Happinesse. The second (when we say, *Thy Kingdome come*) is the Allelujah of the Saints in Heaven: and is an aspiring to the first; but an aspiring in a very neere degree; Neere in Distance, though remote in Existence: for they are in assurance of attaining: and doe but tarry the time, but the time will not bee; till Time will not be. The third (when wee say, *Thy Will bee done*) is the Allelujah of the Saints on Earth: and is an aspiring to the second; but an aspiring in a remote degree: for while they are in the world, they are subject to

all the rubs of the world : while they live in the flesh : to all infirmities of the Flesh : yet they have a confidence, though no assurance, or an assurance; though but in confidence: and therefore are remisse, but not dejected ; Bold, but not presumptuous : not out of hearts, but not out of feare.

And may it not here be observed ; that as we beginne in saying, *Hallowed be thy Name* ; so we end in a kinde of acting the Hallowing it : and our first and last words ; are all for his Glory, who is the first and the last ; and these three Attributes, seeme to answer to our three first Petitions : *Hallowed bee thy Name : for thine is the glory : Thy Kingdome come : for Thine is the Kingdome : thy Will be done : for thine is the Power* : and we seeme to sing not onely in the first, an unisons with the Angels : but in all the Three ; the same Ditty with the Saints in Heaven ; for their Allelujah is : *Thou art worthy O Lord, to receive Glory, and Honour, and Power* : and ours here : *Thine is the Kingdome, the Power, and the Glory* : that having sung the Song of Saints and Angels here on eareh, we may be admitted, into the Quire of Saints and Angels in Heaven : and sing eternally, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power. For thine is the Kingdome, the Power and the Glory, for ever, and ever, Amen.*

And now, O my soule : Consider how perfect this Prayer is : where are the Petitions of Men and Angels ; the Petitions of the Church Militant and Triumphant ; the Petitions of innocent Infants ;

Infants ; Penitent sinners and faithfull Beleevers. And then harken, what Musicke it makes in Gods eares, how pleasing ; where the songs are all of Christs owne setting: how Melodious; where they are all so sweet singers : how loud ; where there are so many voyces : especially, when this *Chorus Cantantius*, this Quire of Singers, which hitherto have sung their parts apart, shall all joyne their voyces together, in that sacred Antheme ; *For thus is the Kingdome, the Power, and the Glory*; and so end all in that which is the end of all ; and is it selfe without End, The Glory of God.

FINIS.
